The Lutheran Outlook

Augustana College Library
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Vol. XI July, 1946 No. 7

Pointed Paragraphs

THE WAY OF THE FLESH

IT IS STILL TRUE that "he that soweth to his flesh shall of the flesh reap corruption." An investigation as to what happens to the majority of young girls who engage in bathing-beauty parades would bring a shocking revelation. The **American Weekly** states that of the fifteen "Miss Americas" who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife whose husband had "fallen for" the bathing beauty. One married a millionaire theatre operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims. Quite a number of the "Miss Americas" have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: "I might have been happy if I had been ugly." God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine Spirit. "But she that liveth in pleasure is dead while she liveth."—*Watchman-Examiner.*

I used to ask God if He would come and help me; and then I asked God if I might come and help Him; and then I ended by asking God to do His work through me.—Hudson Taylor.

MOSTLY INACTION

"I just heard that the students have a nickname for Prof. Smith, and I think that is very nice," said Prof. Jones. "It shows a real intimacy and comradeship. I sometimes wish they would give me a nickname."

"The students have a nickname for you," said his son . . . "It's Sanka."

That night about midnight, after thinking the matter over many times, the father got up, went down to the kitchen and hunted until he found a can of Sanka. Then he read on the label: "More than 98 per cent of the active portion of the bean has been removed." —*Journeyman Barber.*

One tree can make a million matches—one match can destroy a million trees.—Cross Tie Bulletin.

KNOW THYSELF

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.
You tell what you are by the things you wear,
By the spirit in which your burdens bear,
By the kind of things at which you laugh,
By the records you play on the phonograph.
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.
By the books you choose from the well-filled shelf:
In these ways and more, you tell on yourself.

—*The Lighted Pathway.*

Treat everyone with politeness, even those who are rude to you. For remember that you show courtesy to others not because they are gentlemen, but because you are one.—Journal.

HE HASN'T STUDIED SCIENCE

By all the known laws which can be proved on paper or in the wind tunnel, the bumblebee cannot fly. The size of his wings in relation to his body, according to mathematical and æronautical science, simply means on paper that he cannot fly. It is an impossibility. But, of course, the bumblebee doesn't know these rules, so he goes ahead and flies anyway.—*Posted in the briefing room of an American airbase.*

I have never heard much of the resolutions of the apostles, but a great deal about their acts.—Horace Mann.

WHY NOT COMPULSARY ARBITRATION?

Compulsory arbitration is heresy to our industrial and labor leaders. It is said to be a form of economic slavery or a violation of the rights of private property. Well, then, why not a campaign to pledge all industrial and labor leaders and organizations to a pact for arbitration? The principle of arbitration is democratic. Of what are labor and industrial leaders afraid? If two sides to a conflict agree to select representatives, and those representatives select a third, could any other method better insure a just settlement? There is no more right to strike or lock out, than there is to make war. Both are forms of war, built on physical and political power. Certainly the rights of a baby to milk or of a worried mother to a phone, or a family to light and heat —these rights are as inherent as the right to strike. We are in a bad way in America and in the world because the spirit of cooperation, and a sense of the service values of daily work, have been lost and self-interest has become the dominant motive. In the long run self-interest defeats itself. No one ever wins a war, a strike or a lockout. Every good result obtained is in spite of the method and is offset by greater losses. Our columns are open to discussion. What is wrong with the proposition that the public should insist on arbitration of labor-management disputes?

—*Lutheran Men.*

LIVE WELL AND DIE WELL

Why should a Christian be afraid of death? To be afraid of that larger life is a species of atheism. Doubt of the future means doubt of the present. It means that the Master, who went down through death and came up and said, "I am the resurrection, and the life; he that believeth in me . . . shall never die," is not dependable for the ultimate things, and therefore not for the immediate things. As the little bird on a twig of the tree, when the storm is about to twist it off its perch, might say, "All right; twist me off—I have wings"; so we say to death, "Twist me off my earthy perch—I have another alternative—I have immortality, God." Nothing can shake that.

Real Christians live well and they *die well.—E. Stanley Jones.*

Once there was a Christian, he had a pious look. His consecration was complete except his pocketbook. He'd put a nickel on the plate and then, with might and main, he'd sing: "When we asunder part it gives us inward pain."—Religious Telescope.

The Lutheran Outlook

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LUTHERAN OUTLOOK

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EDITORIAL

THE NORWEGIAN Lutheran Church of America, now the Evangelical Lutheran Church, celebrated its Centennial at its recent convention in Minneapolis. Although 1943 marked the exact year of the completion of 100 years of church work on these shores, war conditions caused a postponement of the actual celebration until now. The Church of Norway was represented at the observance by the Rev. Conrad Bonnevie-Svendsen, former minister in the Norwegian government, who brought the official greeting signed by all the Norwegian bishops. Wilhelm leMunthe Morgenstierne, Norway's ambassador to the United States, was present to represent the Norwegian king and government.

Norwegians Observe Century of Service

The Centennial service was held in Minneapolis auditorium, when Dr. T. F. Gullixson, president of Luther Theological Seminary, gave the Centennial address, "So Great a Cloud of Witnesses," to an assembly estimated at nearly 10,000 people.

A feature of Centennial Sunday was an early morning service in Old Muskego Church on the campus of Luther Theological Seminary. This venerable log structure, constructed in 1843 and 1844 at Muskego, Wis., was the first house of worship of the Norwegian founding fathers.

It was significant that, when the convention voted to change the name of the Church to the Evangelical Lutheran Church, it also adopted a change in its constitution to include this statement: "The Evangelical Lutheran Church was founded by the grace of God through the zeal and labor of Norwegian pioneers in America," thus preserving for posterity a record of the origin of the Church.

All of American Lutheranism, and particularly the sister Churches of the American Lutheran Conference, unite in warm fraternal greetings to their sister Church at this significant anniversary. The contribution which the Norwegians have made to American Lutheranism can scarcely be over-estimated. Their Church has become a mighty spiritual power on this continent, particularly in the Middle West, and its continued growth testifies to its inherent vitality. May this great spiritual river, which had its rise in the Land of the Midnight Sun, continue to grow in breadth and in depth until it flows at last, with many other such rivers, into the great stream of American Lutheranism and thus fulfil its God-given destiny in the New World.

Common Lutheran Hymnal Approved by Augustana

APPROVAL of the proposed Common Lutheran Hymnal was one of the most significant actions taken at the June convention of the Augustana Synod at Duluth, Minn. The Synod voted simultaneously in favor of abandoning the publication of a revision of its own hymnal as a Centennial project in 1948 in favor of cooperation in a common book of worship. It also went on record in favor of working with other Lutheran groups in the creation of a common Lutheran liturgy.

The preliminary draft of the proposed Common Hymnal as presented to the Augustana Synod convention revealed a contemplated hymnbook of about 600 hymns. Of these, 368 are found in the present Common Service Book of the United Lutheran Church in America, 244 are found in the American Lutheran Hymnal of the American Lutheran Church, 278 in the Lutheran Hymnary of the Evangelical Lutheran Church (Norwegian), and 293 in the Hymnal of the Augustana Synod.

Work on the Common Hymnal began in June 1945 and has been carried on intensively by a Joint Commission composed of representatives of the United Lutheran Church, the American Lutheran Church, the Evangeli-

cal Lutheran Church, the Augustana Synod, and the United Evangelical Lutheran Church (Danish). The Evangelical Lutheran Church, however, has indicated that it will not participate in the publication of the new book.

The American Lutheran Church and the United Lutheran Church are expected to give consideration to the proposed hymnal at their respective biennial conventions in October. If they give approval to the project, it will mean that more than one-half of the Lutherans of America will use the same book of worship within the next few years. The American Lutheran Church, the United Lutheran Church, and the Augustana Synod are already cooperating in the publication of joint parish education materials.

What a Common Hymnal and a Common Luturgy will mean to American Lutheranism is not difficult to envision. Of all practical measures that can be taken to promote Lutheran solidarity, these undoubtedly rank as the most important. They will also unquestionably become a potent factor in keeping Lutherans within the fold. It is a well-known fact that tens of thousands of Lutherans, in moving to a new community and encountering a strange form of Lutheran worship and an unfamiliar collection of hymns, have drifted to other communions where the order of service is more simple. A common book of worship, on the other hand, will greet the dislocated Lutheran as an old friend, and at once a bond of union will be established.

The Augustana Synod has indicated by its action that it is willing to sacrifice much of its treasured heritage of Swedish hymnody and liturgy for the greater good to be derived from a common Lutheran book of worship. It is sincerely to be hoped that other Lutheran groups will reveal their genuine interest in Lutheran unity by following its example.

Federal Council Urges Reformation Rallies

IN A MEMORANDUM addressed to all local councils of churches throughout the country, the Federal Council of Churches of Christ in America has called for a nation-wide observance of Reformation Day next fall. The action was taken in response to an overture from the Council of Bishops of the Methodist Church.

"The central interest in this proposal," Dr. Samuel Mc Crea Cavert, general secretary of the Council, points out, "is the securing of a concerted emphasis throughout the churches upon the great principles which constitute our inheritance from the Protestant Reformation."

The action was suggested by the remarkable results obtained by an inter-church rally held on Reformation Day last year in St. Louis, Mo., under the auspices of the Metropolitan Church Federation of that city. The largest auditorium in St. Louis was unable to take care of the tremendous gathering which sought to attend, and a strong Protestant impact was made on the whole community. Previous to that time the Roman Catholic Church had carried on a brazen propaganda in the form of paid advertisements in the St. Louis press, and the Protestants of the city were definitely on the defensive.

Who's Who Among Lutheran Groups?

OUR NORWEGIAN Lutheran brethren celebrated their Centennial by changing their official name from the Norwegian Lutheran Church of America to the Evangelical Lutheran Church.

A year ago the United Danish Evangelical Lutheran Church in America dropped "Danish" and became the United Evangelical Lutheran Church.

The Evangelical Lutheran Synod of Missouri, Ohio and Other States has been making efforts to change its name to the Lutheran Church (Missouri Synod), but it has not been able to muster a favorable vote in its congregations to sanction the change. But the agitation goes on, and our guess is that it will probably be the Lutheran Church of America. Perhaps we will be duly thanked for the suggestion, anyhow.

Just taking for granted that the Missouri Synod will adopt such a name, what will we then have? Take a look!

The Lutheran Church of America
The American Lutheran Church
The United Lutheran Church in America
The United Evangelical Lutheran Church
The Evangelical Lutheran Church

The tendency right along, it will be noted, has been to eliminate anything distinctive in a name, particularly nationalistic distinctions. The Augustana Synod is one of the exceptions. This group was fortunate enough not to have a nationalistic label on its name, and therefore it has not felt the urge to change its name quite so strongly as have some of the other groups.

But what will be the outcome of all this name changing business? Well, we can envision some real tearing of hair on the part of American newspaper editors. They have been plenty confused by the "57 varieties" of Lutherans in the past, but they have had at least a nationalistic handle to cling to. Now they will be trying to discover in what sense the United Lutheran Church in America differs from the United Evangelical Lutheran Church, and if there is any distinction between the United Evangelical Lutheran Church and the Evangelical Lutheran Church. And if the Missouri Lutherans finally become the Lutheran Church of America, will they be different from the American Lutheran Church?

A Lutheran editor, of course, is supposed to know all about these things, but how is he going to get it across to the layman who is already badly mixed up about Lutheran groups and divisions—mostly divisions. Shall he put the former nationalistic label in parentheses following the new name, as, for example, United Evangelical Lutheran Church (Danish) or Evangelical Lutheran

hurch (Norwegian)? He had better not, or he will be bout as popular as some folks are with the Augustana eople when they insist on calling that synod the "Swedh Augustana Synod"!

Well, who's who among Lutherans in America after his? Does anybody really know? We doubt it.

What shall be done about it?

Evidently there is only one thing to do. Let's all get ogether—now that we have lost all desire to perpetuate ur nationalistic distinctions and have repudiated all our oreign labels—into ONE Lutheran Church. And let's all it *The Lutheran Church,* and nothing more. That will simplify a lot of things for everybody.

Roman Hierarchy Fights For Vatican Ambassador

THE ROMAN hierarchy is no longer concealing the fact that it is making a strong bid to win America by any means at its disposal. Goaded into action by the persistent criticism by American Protestantism of the government's policy in retaining an official representative at the Vatican, the "princes of the Church" have now begun to speak as though the Church of Rome had a right to demand that the United States send an ambassador to the court of the Pope. Not only that, but they charge Protestants with bigotry and ignorance and even of disloyalty to their own country for having the affrontery to raise a voice of protest.

Cardinal Spellman, the New York prelate who was given unusual honors by the Pope at the time of the recent elevation of "princes of the Church", apparently has become the spokesman for the Roman hierarchy in America. Speaking at the "Charter Centenary" commencement of Fordham University on June 12, the Cardinal not only demanded that Ambassador Taylor be permitted to remain at the Vatican, but he heaped abuse on the eleven Protestant leaders who on June 5 had called on President Truman to tell him that Taylor's appointment was "contrary to the historic American principle of the separation of Church and State" and that it was "unauthorized" and "unconstitutional."

Suggesting that "the anti-Catholicism of unhooded Klansmen sowing seeds of dissension and disunion within our treasured nation" was more probably behind the action of these "religious leaders pretending to represent 40,000,000 Americans," Spellman continued:

"I believe in and practice tolerance, for my religion teaches me to oppose even hatred with charity. But when re-unions of large groups of religious leaders, with the pretext of representing 40,000,000 Americans, sow seeds of dissension and disunion, I feel it is my duty as an American and a Catholic to help defend our nation against such representations."

It should be noted that the Cardinal very cleverly claimed to be a defender of "our nation" rather than the Church of Rome. But he went farther than that. Listen!

"I do not claim to represent 25,000,000 American Catholics, but I believe that in fighting bigotry, untruth and dissension, I am a representative of the spirit of freedom, justice, tolerance and charity in which is grounded the life, the spirit and the hope of the United States of America."

"Only the absence of good will," the Cardinal continued, "can misrepresent Mr. Taylor's presence at the Vatican, or charge our last two Presidents with violating the letter and spirit of the American Constitution in keeping him there."

And here is another quotation from his address:

"Bigotry thrives on ignorance, and even intelligent people can be bigoted if they are not informed in fields of knowledge that have not come under their observation. I would like to believe that only ignorance is the reason for this illogical and harmful statement."

Bishop Oxnam, president of the Federal Council of Churches of Christ in America, who headed the Protestant delegation which called on President Truman, was not slow in replying to the Spellman outburst. In far more restrained and dignified language, the Methodist bishop deplored the fact that the Roman prelate had used the word "bigotry" and he declared that Cardinal Spellman "knows" that the Roman Catholic Church does not believe in separation of Church and State, while the Protestants do.

"The Roman Catholic Church," he continued, "insists on being a Church and a State. How can an American citizen be at once loyal to his own country and his President and also loyal to another political state and its political ruler, if the two states differ in international policy?

"Is it not better for a Church to be a Church and not try to be a Church and a State? . . I do want the fundamental relations of Church and State brought out."

It is quite evident that Spellman's savage attack on the Protestant churchmen was provoked by a realization that their mission to the White House had met with success. Bishop Oxnam reported to the Executive Committee of the Federal Council of Churches on June 11: "We were given assurance that the appointment of Mr. Taylor was a temporary expedient to give the President the fullest opportunity to make his contribution to the peace, that it might terminate at an early date, but would certainly terminate with the signing of the peace treaties."

Bishop Oxnam characterized the President's reply as "highly satisfactory," and asserted that the visit of the eleven Protestant churchmen to the White House had been "the greatest demonstration of united Protestantism I have ever seen."

President Truman himself verified Bishop Oxnam's statement on June 14 when he told a White House news conference that Mr. Taylor would remain on the job until completion of his mission, which he defined as aiding in re-establishing the peace of the world, but that when Mr. Taylor's current mission was completed, there would be no official representative of the United States at the Vatican.

Thus the Protestants of America have apparently won

the first skirmish against the rising tide of Roman Catholic aggression. However, it has been an exceedingly bitter fight and it is quite clear now that, except for the courageous stand taken by the Federal Council of Churches, the American embassy to the Vatican would undoubtedly have become a permanent institution. If Lutherans can find any satisfaction in the fact that the President of the United Lutheran Church in America was one of the eleven Protestant churchmen who lodged the protest with President Truman on June 5, they will probably make the most of it. However, it must be conceded that the voice of Lutheranism is not a very loud one in national and international affairs these days. Other Protestant Churches and their leaders have become the spokesmen for American Protestantism, and the Lutheran contribution has usually been reduced to a timid echo, "Me, too."

Brands Occupation Force As Army of Plunderers

ARREST of an American Army colonel and his WAC officer bride on charges of stealing the German crown jewels from historic Kronberg castle, seat of the House of Hesse, near Frankfurt, Germany, created something of an international sensation on June 8. Part of the royal treasure was found in the home of a sister of the WAC at Hudson, Wis., and the remainder was discovered in a baggage check locker at the Illinois Central Railroad station in Chicago. First estimate placed the value of the loot at $1,500,000, but a subsequent appraisal raised the figure to $3,000,000.

In addition to handfuls of diamonds, emeralds and other gems, which had been removed from their original settings, the stolen treasure included three gold table services, five diamond and ruby bracelets, two fans encrusted with gold, several silver goblets and platters, a number of minatures, three Bibles, a German prayer book, and a copy of the *Imitation of Christ* by a Kempis. One of the Bibles had been given to Queen Victoria by an aunt, and another had been given by Victoria to a German princess. These Bibles, together with several bound volumes of letters from Queen Victoria to her children, were considered almost priceless.

Altogether 193 different items were included in the stolen loot.

Thus, another disgraceful chapter has been added to the sordid story of American and Allied occupation of Germany. The Kronberg Castle steal got into the American newspapers only because of the extraordinary character and value of the articles stolen. And it was taken from German royalty. But heretofore nothing has been published by the American press of the systematic looting of the German reich by American, British, French, and Russian soldiers, a process in which even the poorest homes were ransacked in search of "souvenirs".

Part of the unsavory story is now coming out for the first time. Perhaps the most sensational revelation comes from the pen of L. S. B. Shapiro, a war correspondent of the North American Newspaper Alliance who entered Germany with the American forces while the fighting was still going on. Asserting that the looting of private property reached a scale "probably unequaled since the mercenaries of the Middle Ages were given a 'victory bonus' in the form of the right to seize whatever they could find in the towns and homes of their victims," Shapiro continued:

> The dollar value of jewels, watches and other portable items of high price taken from German homes and buildings by individuals in the Russian, American, British, Canadian and French armies defies estimate.
>
> That it runs into many hundreds of millions of dollars is obvious to anyone who has campaigned in Germany and lived with the occupation forces. The Kronberg jewel collection is the most spectacular item of loot, but it is possibly not the biggest single haul and is certainly one of literally millions of cases of systematic fortune-hunting through loot.
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> The most vigorous looting was done, naturally enough, in the fighting phase of Germany. This correspondent, who has campaigned with American, British and Canadian forces, found few, if any, homes in frontline towns that had not been systematically searched for loot by our troops. Cupboards were forced open and their contents strewn on the floor; mattresses were ripped in search for hidden jewels; items as large as cabinet phonographs and Grandfather clocks were tossed into vehicles and brought to our encampments.
>
> In the Rhineland fighting one officer of general rank was attracted by a magnificently carved oak table big enough to seat twenty persons. He had it brought to the rear and stored so he could subsequently make arrangements to have it shipped home. In the atmosphere of those days, this seemed not at all dishonest or unusual.

The richest loot, according to Shapiro, was taken by the Russians in Berlin. This was due not only to the fact that more wealth was concentrated in the German capital, but also because the Russians furnished transport facilities by which their soldiers could move heavy goods into Russia. Throughout the Reich the Germans buried their choicest possessions in order to save them, and in the Russian sector they are still keeping them underground.

Much of the loot, according to the American correspondent, has been sold in black market establishments in Paris, Brussels, and Amsterdam. In these places, he states, one can buy "anything from a German washing machine to a Dresden china tea set, slightly used and sometimes battered in transit, but otherwise serviceable."

"Everywhere in Europe," he continues, "one meets officers and enlisted men who have made substantial fortunes through loot and subsequent black market sales. Some have purchased bar-rooms and other small businesses in the low countries with black market profits they could not transfer home. One GI had a $40,000 fortune awaiting him on his return home."

One of the most significant revelations made by Shapiro is the charge that the looting was permitted by the occupation authorities. "Our Army authorities," he writes, "did lay down regulations on the matter of what constituted legitimate war trophies, but these were in-

terpreted in the loosest possible fashion. Russian, Dutch, French, and Belgian authorities entirely overlooked looting, on the grounds that whatever German civilians owned had been originally seized from the German occupied countries."

Another significant revelation made by Shapiro indicates how quickly all moral standards are abandoned in the Army, and how easily even normally honest men yield to the temptation of stealing when it has become the accepted practice. "The urge for looting," he writes, "became so intense toward the end of the war and in the first phase of occupation that otherwise eminently respectable Americans thought nothing of slashing through a home and taking whatever struck their fancy and was portable. The Kronberg defendants probably will plead that they struck it richer than the average American looter but were no more guilty."

And it is to furnish additional recruits to maintain this army of occupation in Germany that the military clique in Washington has been insisting that American men and boys must continue to be drafted! Most of all, they want the 18-year-old high school boys. Because of a few courageous leaders in Congress, the Washington generals will probably have to be satisfied with those who are 19 years old and over, but there is no doubt but that they will seek to get the 18-year-olds in the peacetime military training program they are still trying to foist on the American nation.

The time has evidently come for the people of America to rise in righteous wrath and demand an end to military domination of this country—a rule which has put a collar around the neck of almost every able-bodied male citizen and has deprived him of his God-given right of life and liberty. We do not need to put the youth of our nation into the hands of military leaders to be made into rapists and plunderers. We do not need to maintain an army of occupation in Europe in order to promote the imperialistic ambitions of our own country or of the British Empire. The time has come to dismiss a large part of the army of Generals in Washington who are now living on the fat of the land and to bring our soldiers in Europe home.

The Inner Front

By Bishop G. Bromley Oxnam
President, Federal Council of Churches

SOMETHING MUST happen to the hearts of men if world order is to be established.

When Augustine left Africa, his friend Marcianus, who knew that the sensual and the spiritual were struggling for the mastery of Augustine's soul, said, "This day that brings another life to thee, demands that thou another man must be."

The new world needs new men. The command of Christ, "Ye must be born again," takes on new and compelling significance. Man seeks to create the institutions that will bring power under democratic control. He seeks likewise to establish justice by democratic process. But a new spirit must rule the individual if a new spirit is to infuse society.

It was Hitler who said, "I want to see the gleam of the beast of prey in the eyes of my youth." In the terrible necessity of destroying the beast of prey, men whose normal instincts have called for brotherhood, were themselves forced to kill and to destroy, and in the heat of battle hatred entered many hearts. The shocking and revolting necessities of bombing and blockade became impersonal routine in the life and death struggle. Something did happen to the hearts of men. Victory has come, and something more must happen to the human heart.

It must be cleansed of all hatred and the spirit of revenge. The good-will that leaps from love and expresses itself in the acts of brotherhood must rule the heart. A man can hate and drive a bayonet into an enemy. A man cannot hate and build a brotherly world. It is a property of hate to destroy the object hated. But the day of destruction has passed. It is rebuilding that confronts us, and the attitude of brotherhood is prerequisite to construction.

A Nazi victory would have meant the enslavement of democratic peoples. Our victory must not mean the enslavement of the vanquished. Justice by all means; a Nuremberg trial, the de-Nazification of Germany, yes. But not the hunger of women and children if we can prevent it. Long-term policies must be determined by reason and the practice of the moral law. With justice must go forgiveness, not that the criminal shall escape penalty, but that the victor shall not be contaminated by the spirit of the defeated.

We must become new men in Christ Jesus. Brotherhood must come alive first in such great relief endeavors as UNRRA, but also in the relief of our former enemies. "If thine enemy hunger, feed him." Brotherhood must live in the United Nations Organizations in such fashion that the family of God may be protected from the unbrotherly whose greed threatens the peace. But it cannot live in the common life unless it lives in the hearts of the individual. "This day that brings another life to thee, demands that thou another man must be."

"Ye must be born again," said Jesus.

"Treat one another with the same spirit you experience in Christ Jesus," said the Apostle Paul.

A combat soldier wrote home "The coinage of war is life not gold." In war, the purchase price of victory is life. World order cannot be bought with gold. It calls for coinage of another nature. Peace is purchased with the attitude of brotherhood, and brotherhood comes of a "pure heart, a good conscience, and a sincere faith."

Intuitional Truth

By Oscar A. Benson
President of Illinois Conference, Augustana Synod

A SIGNIFICANT contribution to epistemology has been made by Prof. Pitirim Sorokin of Harvard in his volume on *The Crisis of Our Age,* which is a summary of his lectures at Lowell Institute on "The Twilight of Sensate Culture," in 1941. Dr. Sorokin is one of the outstanding sociologists of our generation, and his lectures and writings are always based on exhaustive and painstaking research. He has posited three valid sources of knowledge, namely faith, reason, and sensation, and he maintains that "none of them in itself can embrace the whole truth." Nor does he claim that all three together may actually achieve "absolute truth."

This recognition of intuition, or faith, as a source of valid cognition must be interesting to Christian believers, as have been the philosophical systems of the mystics throughout the centuries, especially coming, not from a metaphysician but from a social scientist. It is easy to understand why so many of Dr. Sorokin's sociological co-laborers, while accepting his other observations with high regard and enthusiasm, have been frankly critical of his sympathetic views on supersensory reality. The distinguished Harvard scholar definitely feels that the "sensate culture" of the last four centuries is now giving way to another period when men will pursue ideational patterns, and that with the change, and as an integral part of it, will come a more ready acceptance of intuition, or faith, as a source of truth.

Inadequacy of Reason

We have had our "age of reason." Extreme rationalists have denied the existence of the incomprehensible, at least anything conceived of as ultimately incomprehensible, by our rational faculties. Reason, implemented by "the scientific method", has been acclaimed as the exclusive source of all truth. Empiricists, like August Comte, who attribute such all-sufficiency to science, have hardly realized that the very claim they make is an act of faith, since reason cannot transcend itself and utter dicta about itself. The inadequacy of reason in the final analysis should have been as obvious to all thinkers as it is to Dr. Sorokin and as it was to Immanuel Kant in his day and to Sir Arthur Balfour a generation ago. Instead, many sincere men have discarded intuitional truth, as exemplified in the Bible, and have come to espouse unbelief as reasonable and scientific. If there is actually no room for the tenets of theism within the framework of reason, that fact itself will make intuition a psychological imperative in order to explain certain inescapable cognitional experiences and will further document the insufficiency of science. The fact, too, that among themselves these "thoroughly objective" men can differ so radically in their conclusions should have suggested caution in accepting reason too glibly as the only vehicle of truth.

Facts to the rationalist are those phenomena that are perceived by the senses, and these phenomena in turn integrated and arranged in such a way by dialectic, that general concepts may be deduced from them and such categories as cause and effect established. Finding "facts" in that way is not only fascinating but a highly respectable and necessary pursuit, and no scholar would care to deprecate science, except as it arrogates to itself authority beyond its own indisputable area.

Intuition a Fountain of Truth

Intuition is the indispensable fountainhead of scientific truth. Many great theories accepted universally today in astronomy, physics, biology and other disciplines, had their inception in hypotheses that came to great thinkers in an intuitive flash, often when they were not even pondering their specific problems. Admittedly, they were conversant with the data in their fields of investigation, but it is amazing how often the hypothesis ran counter to what they had every reason to anticipate on the basis of their current experiments. Once having accepted the hypothesis, these discoverers of truth proceeded to devote their senses and their reasons to proving the validity of the intuitional assumption, and it is as these two co-workers, intuition and reason, labor on together that the body of human knowledge expands. Neither is dispensable. Just as reason left to itself may become presumptuous and uncritical, thus circumscribing even its own capacities, so intuition may function to the point of absurdity, if the subject is an emotionally unstable personality or fails to correlate the intuition with "common sense," which is reason projected into the every-day scene and modified by the requirements of expediency. So-called "revelations" may in some instances be interpreted as the last resort of a wilful human, bent on gaining support for an "unreasonable" position.

Our Bible as the Word of God is accepted by true believers as eternal truth. Its authors wrote as they were inspired. Their inspiration was intuition immediately transmitted by the Holy Spirit in terms of their particular experiences and personal peculiarities. Christians believe that the same Holy Spirit works in their own hearts faith in the Revelation as divine and regard the knowledge they have by faith just as cogent as the facts they gain from sensory observation and rational abstractions. In fact, they conceive of no ultimate conflict between genuine intuition and disinterested reason, but they claim no ability with their finite minds to grasp infinite truth. Hence, they consider both their intuitions and their reasonings as only relatively conclusive, but having accepted in faith the "Word of God" as divinely

spired, they confidently and consistently accept its con-nts as the one eternally true revelation. In reading it, ney understand what Pascal meant when he wrote, "The eart has its reasons, which reason does not know," and We have an idea of truth, invincible to all skepticism."

Reaching for the Absolute

Absolute Truth is probably inaccessible to intuition as vell as to the senses and to reason, although this thesis s also in the realm of faith, since it would be paradoxical o speak categorically about the unknown and classify it as unknowable. Nevertheless, the human spirit is al-ways reaching out for this "absolute," the admittedly inite trying to comprehend the infinite, which fact in it-self, as indicated, may serve as an effective argument for a supersensory reality and for the validity of intuition. Penetrating spirits can never be satisfied to abandon all speculation as to absolute truth. Nor can they follow complacently the Pragmatists in accepting the usefulness of concepts as sufficient proof of their ultimate validity.

We believe that Absolute Truth was revealed in Jesus Christ. His words are accepted by us as unassailable. Only as our own faculties are limited will His Word seem contradictory or meaningless. We have our faith, our reason, our senses, and all of them are precious endowments, but none of them, nor even all of them together, can ever transcend our mortal limitations. As Prof. Sorokin has put it, "In this respect the position of intuition is in no way worse than that of sensation or dialecticism . . In the three-dimensional aspect of faith, reason, and sensation, integral truth is nearer to absolute truth than that furnished by any one of these three forms."

Psychology and Atomic Energy

A Statement by the Society for the Psychological Study of Social Issues

ATOMIC ENERGY has become a psychological problem. Our warmest hopes and deepest fears have been caught up in it.

Atomic energy is producing an international fear psychology. But such a fear is not necessarily bad, for human fear releases great psychological energies. When the source of fear is well understood and a constructive solution is seen, these energies serve as powerful supports of well-directed efforts to overcome the danger. But when the source is not well understood, and no clear solution is seen, these energies lead to a general, vague anxiety accompanied by panicky behavior, helplessness or despair.

Our fear of the atomic bomb does stem from a real and frightful danger. This danger comes from the fact that there is no military defense against the atomic bomb. This fact must always be kept clear and our first objective must be to mobilize a healthy, action-goading fear for effective measures against the real danger—war.

Generates an Unhealthy Fear

The other kind of fear, however—the intangible, unhealthy fear—threatens our achievement of this objective. Three factors are responsible for this.

ONE, *the policy of "secrecy"* renders us confused and ignorant. We are left with no clear idea of the bomb's terrible potentialities or whether a defense against the bomb is at all possible. We are not even certain whether its use can ever be controlled. TWO, *military control of atomic energy* creates the "mental set" which leads us to think of atomic energy only as an instrument for destruction and war. THREE, *the intense rivalries among the nations for access to atomic power* suggests to us that the world is full of sovereign states preparing for aggression against each other.

From all of this a crippling feeling of ignorance, impotence and general insecurity may result.

In an individual, vague fear soon leads to a sick individual. The fear spreads and influences all of his thinking. Then, he either behaves in an immature and helpless manner or he becomes panicky and destructive.

Seek Relief in Escapist Thinking

If we as a nation become victims of such a fear we may seek relief in escapist thinking. We will then try to find comfort in the pronouncements of dubious "authorities" that the bomb is not dangerous. We will indulge in wishful thinking that some defense against the bomb will be developed—*despite what the scientists say.* We will hope unrealistically that we can always keep the secret of its manufacture, or we will feel secure in the knowledge that we are accumulating more and more bombs. These immature and escapist reactions can only hinder the constructive solution of this problem at the very time when such solution is most needed and most possible.

Or, what is equally fatal, we may become frantic in our precautions against this unknown danger. We will then accept the suppression of freedom of speech, of research, and of criticism in our own country because we will have become "spy conscious" and "secret conscious." And like the sick patient ridden by an ill-understood fear, we will see threats to our safety everywhere. We will support a national policy of universal conscription, militarism, and political isolation. This panicky and destructive thinking is just the mental preparation which sets the stage for international conflict and violence.

Other Nations Become Suspicious

People in other countries will also be ridden by fear and confusion. They can have little confidence in our intentions when we continue to manufacture and stock pile bombs against vague future contingencies. When our spokesman declare the atomic bomb is safe in our hands, other countries note that atomic energy is still controlled by the military arm of our government and remember, too, that it has been used as a weapon for warfare. They suffer, in short, the same anxieties that we would experience if some other great power were the sole owner of the atomic weapon.

We in America have a tremendous opportunity. Our position is unique in that we alone are actual producers of atomic energy and for the time being, therefore, we can have a unique influence. We can use this influence to reduce panicky fear and suspicion and to awaken all men to the real danger.

A Six-Point Recommendation

Toward that end the Society for the Psychological Study of Social Issues proposes the following six-point program:

1. THE REAL DANGER OF THE ATOMIC BOMB—THE POSSIBILITY OF ANOTHER WAR— MUST BE MADE CLEAR TO ALL OF OUR PEOPLE.

   Everyone of us must be made aware and continuously kept aware of the overriding fact that *there is no military defense against the horrors of the atomic bomb.* The prevention of war must be the goal of all our actions.

2. SERIOUS AND INTELLIGENT ACTION MUST BE TAKEN TO ADVANCE INTERNATIONAL FRIENDSHIP.

   Hatred of other peoples is learned, and springs from a misunderstanding of their purposes and ways of life. So, too, is liking and trusting of other peoples learned. Every means possible must be used to establish contact and exchange of ideas and to develop friendly attitudes and mutual understanding with people of all nations and especially politically important groups in major nations.

3. INTERNATIONAL CONTROL OF ATOMIC ENERGY MUST BE ESTABLISHED. Suspicion and apprehension among nations can only disappear when all people share knowledge of and responsibility for atomic energy. International control as proposed by the State Department's "Lilienthal-Acheson" report must be undertaken as soon as possible. While such arrangements are being developed we must give positive assurance now that we will cooperate fully as soon as the international organization is set up.

4. WE MUST STOP MAKING ATOMIC BOMBS IMMEDIATELY.

   If we are to remove a source of suspicion among other nations and a source of false security among our own people, we must immediately discontinue the manufacture of atomic armaments.

5. AN EFFECTIVE CIVILIAN CONTROL OF ATOMIC ENERGY MUST BE EMPHASIZED AND DEVELOPED.

   The atmosphere of demoralizing fear which surrounds the phrase "atomic energy" can be reduced by presenting the facts in honest, unexaggerated *peacetime terms.* Electricity was once feared because only its destructive manifestation, lightning, was familiar. The *boons* to humanity which atomic energy promises must be emphasized and must become familiar. A free and vigorous program of research and engineering to turn this energy to the service of human welfare will help us think of atomic energy in other terms than as "destructive lightning."

We must see the importance of our own psychology, our own ways of thinking, for preventing war and controlling the use of atomic energy. No cannon, no airplane, no atomic bomb can declare war. Only man can do that. The atomic bomb has not plunged the world into an erea of the dark and fearful unknown—man's *psychology* is doing that. Just as atomic fission was accomplished by cooperative physical research, the fear which it created can and must be dispelled by cooperative social endeavor.

Mission to Slovakia

By Clifford Ansgar Nelson
Commissioner to Lutheran Churches in Europe

TWO WEEKS ago I started out on my first jaunt, the first week in May, flying from Zurich to Prague. In Prague I was told by our Czech Brethren friends that there are no Lutherans in their land because there had been the union, as you know, in 1918 between the Lutheran churches and the Reformed in the spirit of the new Nationalism. I spent four days in the city and had a chance to see the religious life among these people.

A very aggressive type of leadership exists among the Czech Brethren, but a spirit rather foreign to our Lutheran type. The church where I attended divine worship on Sunday morning had formerly been a Lutheran building. The altar was still there, but the pastor assured me he didn't like it and would not use it. There is among these people a kind of condescension toward the people who still want a Lutheran type of worship, etc. Nationalism is very strong. It scares me to see this display of Nationalism in the Church—hard for an American to understand. It has the seeds of much trouble ahead, but we'll have to hope that they will get over some of it as the war becomes a matter farther in the background.

A Break with Rome

My visit in Prague coincided with that of the Rt. Rev. Richard Godfrey Parsons, Bishop of Hereford, and the Rev. Herbert M. Waddams, secretary of the Anglican Council of Foreign Relations. I was included in all the formal affairs and had a good chance to meet the whole leadership of the Czech churches. I even attended a big service of worship in the main church of the Czech National denomination. That is a chapter all by itself, a phenomenal thing to have this Church of a million adherents spring up suddenly after 1920, made up of people who wanted to be free from Rome. Their liturgy is something unusual, and their creed is a strange liberal type. They seem as yet very immature, but they, too, will find themselves, and I have a feeling that they have an important function to perform in the life of their nation.

I flew next to Bratislava, because I wanted, of course, to be with our Lutheran brethren in Slovakia. Bishop Osusky in this place is a fine chap. The Slovakian temperament is far more languid and genial than the Czech, but I have found a Church here that is a Lutheran Church of very high quality and stands for a Lutheranism very kindred in spirit to our own. I have simply fallen in love with these people and have a profound feeling that we must help them to the limit to make them strong for the years which lie ahead.

They and the Church in Silesia are the most Eastern outpost of Lutheranism—Slavic Lutheranism—and we must not neglect them. The Czech Reformed people would like subtly to dominate and bring them into their own fold, but I know now that this cannot be done. Both Bishops Osusky and Cobrda are firm and wise in their administration, and are struggling for the retention of a sound Lutheran Confessional character in their Church.

The Bishops of Hereford and Waddams have both visited the Lutheran leaders. I happened to be along when they arrived at Osusky's home. Osusky is a kindly, modest, and retiring gentleman who wears a blue shirt and a very genial smile. The only thing that the Anglican churchmen wanted to know was the nature of the Apostolic Succession among the Churches here. The truth of the matter is that this Church has the form of Apostolic Succession even in the technical sense, because of the coming of Archbishop Nathan Soderblom of Sweden for the consecration of the first bishop, back in 1928. On that score, the Anglicans felt that they could have some fellowship with this Church, and expressed the hope that next they could have communion with Anglican churches and make their consecration of bishops really valid by inviting both Anglican bishops and the Orthodox bishops to participate in the rite.

Osusky let the men know that as far as his people were concerned, they considered their own consecration of bishops before Soderblom came as being very correct—"valid" is the Anglican term. Osusky told me that he thought it was strange to have this kind of conversation about validity, in the face of a European world of need and tragedy, a world that is going to pieces, validity or no.

Must Keep in Touch with Them

I think it was very good that I could be here simultaneously with the Anglicans, that I could represent a Lutheranism in America that has full communion and fellowship with these people without episcopal hierarchial sanction. I am convinced by this experience, however, that we Lutherans from America must pursue a more direct and personal foreign policy than before, lest we lose our international character. The Lutheran World Convention is for that purpose established.

The Church here has received me with open arms and warm hearts, and there have been tears in their eyes as they have said how welcome I am as a Lutheran, a brother in the faith, representing their own kind of people in America. For them it has been most heartening and I would venture to say that just my visit to Slovakia has been a rewarding thing for the American Section, and worth my coming and the energy and expense involved.

After four days in Bratislava, I went into the interior of Slovakia. Osusky provided me with a young pastor, Kostial, who had spent a year in Detroit and spoke good English. He was my interpreter and a wonderful help in introducing me to the whole range of problems that confront these people. I visited numerous churches and parsonages, saw the vast extent of the destruction and damage, looked into the eyes of pastors and people who have suffered unspeakably in ruination and terrors from both Germans and Russians. In prison oft, in cellars and amidst terrors by night and by day, they have had their faith tested beyond description. They are poor, but courageous. They have already done much to make life tolerable by rebuilding and rehabilitating themselves and their institutions. But our help they must have. The whole of Slovakia was a battleground where the Germans fought desperately from village to village as the Russians came and pushed them westward.

First American Since War

I saw villages around Zwolen where every house had been damaged, household goods plundered or burned, and cattle and possessions taken away to Germany. The Russians often used the parsonages and churches as their quarters and when people returned much was in shambles. Many pastors lost everything they possessed in this world. In many places I gave addresses through my interpreter—and everywhere they spoke of how marvelous it was that the first American they saw was a pastor who had come as though sent by the good Lord. I'll never forget it as long as I live.

Tears of joy in the eyes of simple peasants—and pastors—have been the tokens of appreciation that can be announced as a first rich reward for our energy expended on Lutheran World Action.

I had a particularly rewarding visit with the Senior Bishop, Vladimir Cobrda in Liptovsky Svety Mikulas. He is a grey bearded man of 66, lovable, genial, attired in clergy dress with his cross from Sweden visible. But also firm and energetic despite his years. As senior bishop he is the top leader. He had received the first $20,000 sent by the American Section of the Lutheran World Convention, but since there was no accompanying letter, he had not known how they should spend the sum. He was overjoyed to be able to discuss the matter with me. It totaled 994,000 in Slovak crowns, and we made up a list of allocations for this amount.

Among the recommendations that I would make for additional help to the Slovakian Church is that we should finance a visit to the United States for the fine young leader of the Parish Education and Youth Department, so that he may acquaint himself with our work in this line. He is a coming leader of 34, his name is Josef Juras. We should also furnish funds to Bishops Cobrda and Osusky for their personal use, for printing religious literature, for the fine youth program and for continued support of pastors and institutions.

A Lutheran Church in Prague

I think we should also help underwrite their idea of establishing a Slovakian Lutheran church in Prague. They have a building and have called a pastor. His name is Fedor Ruppeldt. He speaks English and knows the problems of representation very well. The bishops feel that it is important that their Church be represented in the capital city, and that there be a church there where the many Slovakian Lutherans could be at home. Maybe we could offer some aid for the support of this work to the extent of about $1,000 a year for three years.

One further suggestion that comes from Bishop Cobrda. All the Lutherans in Bulgaria are Slovaks. There are approximately 2,500 to 3,000 such in three congregations, at Jorna Metropla, Braslanjanks, and Poden. Their pastors had to come back to Slovakia because of the political difficulties and so they are without a pastor. Such a man must be sent from here, together with literature and church goods which have been lost or stolen or destroyed.

The Situation in Other Lands

Bishop Cobrda also gave me valuable information concerning other European Lutheran Churches:

ROUMANIA: There were formerly some very large congregations, such as at Nadlac with 7,000 souls and several pastors. The churches belonged in part to the German Church, in part to the Hungarian. Siebenburger Sachsen were also a part here, now mostly gone to Austria.

HUNGARY: Bishop Ordas is the leader, in Budapest. Among the members of his Church are about 200,000 Slovaks who are oppressed by the Hungarian element. Slovaks from Hungary may return to Slovakia, and the Hungarians can by mutual treaty between Hungary and Czechoslovakia go back to their land in like numbers. About 80,000 have thus far signified their intention to come to Slovakia. Many of these are Lutherans, although many of the Lutherans are of the better class and do not wish to emigrate from Hungary. Four of the pastors of these Slovak churches are Slovakian, the rest are under Hungarian leaders.

Under Heel of Russia

YUGOSLAVIA: Before the war there were some 60,000 Lutherans in this country, mostly Slovaks, and some Germans. Many of the Slovaks wish to return, even Bishop Starks wishes to come back to Slovakia. The government is under the thumb of Bolshevistic Russians. Church and State are separated. The Germans are mostly transported.

POLAND: Polish Lutheranism is in terrible straits. My information comes mostly from the Rev. Senior Joseph Berger of Cesky Tesin in Czechoslovakia, on the

Polish border. I visited him at the suggestion of Bishop Osusky because the Polish Lutherans in Silesia feel themselves in a lonely place. Berger says the Lutherans of Poland under Bishop Jan Szeruda of Warsaw are in a terrible condition. In Silesia in Poland there are perhaps 100,000 people with 30-40 pastors. In East Prussia before the war there were 200,000 Lutherans, now there are perhaps 60 to 70 thousand, land utterly devastated, burned, destroyed through the terrific fighting.

Now they have a few Polish pastors, the Germans have had to flee. Mostly old people and women left. This is the poorest region. Bishop Szeruda has had some money from Sweden for these harassed Lutherans. In Central Poland, where there were formerly about 400,000 Lutherans, mostly German colonists, there are now probably around 75,000. In Lodz, for example, there were previously 60,000, now perhaps 1,000. Warsaw had previously 18,000, now 3,000. Only one church left partly standing on the outskirts of Warsaw. In many places, the Catholics have stolen the buildings and will not return them and the leftist government will not intervene.

Silesian Situation Critical

The Silesian Lutherans in Czezchoslovakia are in an unhappy state. They have about 45,000 souls in seven congregations. Mostly Poles, and each congregation has at least one Polish pastor and one Czech. The Poles are the staunch Lutherans, the Czech pastors lean to the Reformed faith, despite their expressed desire to be Lutherans.

The Polish Silesians have made requests to the National Reconstruction Committee in Prague for 2,000 Polish and 2,000 Czech Catechisms; 2,000 Polish and 2,000 Czech Bible histories; 2,000 Polish and 2,000 Czech Bibles. They also ask money for paper and printing, $4,000 for support of pastors who get no money from the state, $2,580 for teachers and their families who have no support, $1,380 for 450 families of parishioners who are in dire straits and undernourished. They also ask clothes, bedding, shoes, etc., for 15 pastors' families with 19 children who have little or no support at home. They also wish support for their fine youth organization, which at present is prohibited by law from gathering in groups.

Future of Service Commission

By N. M. Ylvisaker
Director of Service Commission, National Lutheran Council

OVERSEAS SERVICE centers occupied a good share of the spotlight as the Service Commission of the National Lutheran Council began its fifth year of activity this spring. Centers abroad are operating at Paris, France; Honolulu, T. H., Manila, P. I., Shanghai, China; Tsingtao, China, and Sitka, Alaska. Establishment of additional overseas centers is contingent on the needs of service men in areas where American soldiers are now stationed in all parts of the world.

These overseas centers have served as an eye-opener for many a Lutheran soldier, making him aware of the world-wide scope of his Church. From Paris, Service Pastor Otto Bostrom writes, "Daily, scores of our young service men and women coming in contact with representatives of the twenty Lutheran parishes existing in the Paris area are openly amazed to find more than a 'handful' of Lutherans in France.' These service folk, and those who visit the other Lutheran centers outside of this country, write home and tell how much it means to them to find such a center in places where everything else is so different from what it was back home.

Coastal Centers Keep Busy

Meanwhile, as the steady stream of demobilized service men from both European and Asiatic theaters reached a peak in the early months of this year, the coastal centers have experienced unexpected spurts in center attendance. Closing of civic centers and of those run by other groups has meant an additional weight thrown on the facilities of our Lutheran centers.

By May 1, 1946, nineteen of our service centers had been closed, the reason in most instances being that of lease expirations on the buildings in which centers were operating. Centers were still active in these cities: Anniston, Ala.; Hollywood, Long Beach, Monterey, Salinas, San Diego, San Francisco, and Santa Ana, Calif.; Washington, D. C.; Columbus, Ga.; Waukegan, Ill.; Baltimore, Md.; Kansas City and St. Louis, Mo.; Durham and Fayetteville, N. C.; Astoria, Ore.; Philadephia, Pa.; Newport, R. I.; Charleston, S. C.; Corpus Christi, San Antonio and Temple, Texas; Newport News and Norfolk, Va.; Bremerton, Spokane, and Tacoma, Wash.; in addition to the overseas centers already enumerated.

Ten Million Served

A total of 10,477,487 visitors had taken advantage of service center facilities up to May 1 of this year. In its ministry of supply, the Service Commission had distributed a grand total of 33,761,818 pieces of literature and supplies, including tracts, devotionals, Service Prayer Books, church and secular periodicals, news letters, stationery, communion cards, and field and private communion kits.

With general hospitals throughout the country filled

with ill and wounded service men, the Service Commission deems the ministry to hospitalized Lutheran men one of its most important tasks, providing them with letters of encouragement, literature prepared especially for the hospitalized, and by arranging for Lutheran contact pastors to visit them. (The Division of Welfare carries out a similar ministry to Lutherans in Veterans Hospitals.)

Chaplains Face Greater Challenges

Approximately 245 (the number changes almost daily) chaplains affiliated with the National Lutheran Council are still in service, 385 chaplains having been discharged by May 1. Every evidence points to the greater challenge facing the chaplain's ministry now than was the case under actual combat conditions. Under these circumstances the chaplain needs more than ever the backing of his Church back home, as represented in the Service Commission and its ministry of supply to him.

All chaplains and service pastors who have given full-time service with the National Lutheran Council are to receive a certificate of merit and appreciation and a medal plaque from the Service Commission, in gratitude for their services. Pastors who have given part-time service are being presented the certificate.

Future of the Commission

The question has been raised regarding the continued existence of the Service Commission. Several factors will determine the duration of the Commission as the agency of service to Lutherans in the armed forces. One is the tapering off of the demobilization rate, which seems to have reached its peak mark some months ago. Future extensions of the draft law will be another factor, as well as the legislative action by Congress determining the size of armies of occupation and of the standing regular army of the United States.

All of these factors are, of course, further dependent upon the Church's desire to continue the ministry to its Lutheran constituency in the armed forces. It has been pointed out that one of the chief reasons for the postwar decline in morale among troops abroad is the feeling that they have been forgotten by the folks back home. Our men in the armed forces, both chaplains and other service personnel, have never needed the backing of their Church as they do at the present time and as they will continue to do while in service. The Church cannot afford to let them down.

Budget requirements of the Service Commission are part of the $10,000,000 currently being raised for Lutheran World Action. Presumably the Service Commission will continue as long as there is need for its services, with the budget gradually tapering off as the need diminishes.

Because of the tremendous influx of former service men at universities and colleges, the Service Commission has turned over $115,000 of its budget for the current year to the support of the Student Service Commission of the National Lutheran Council. Large numbers of Lutheran men, taking advantage of the GI Bill of Rights, are returning to both secular and church schools and will benefit from the program of the Student Service Commission.

"God has been good to us as a Lutheran Church to provide means and materials, and most of all, willing hands to help those who served our country during the war," writes a discharged Lutheran chaplain. "May God continue to provide as He has and inspire us to continue providing means and manpower to continue this most vital work."

Our Christian Service

By A. Serenius
Augustana Synod Pastor at Nye, Wis.

I. THE MOTIVATION

THE MOTIVATION of Christian Service must ever be the constraining love of Christ. Christian service is born out of the love of Christ. If that is not the source, the service is no longer Christian but simply humanitarian, and often permeated by human selfishness. Christian service is heaven-born and has power to regenerate the human soul.

Christian service presupposes God as the owner of all good and perfect gifts. In other words, it puts God in the center of all life. God is one, and therefore life is also one. To a Christian, all his deeds are holy; he is always in the service of his Creator. The division of life into sacred and secular cannot be supported by the New Testament except to a certain degree. The Bible makes man responsible to God for his talents, his acts and his means, not merely for one-tenth but for all. Man can never become the owner of anything material. He remains a steward who must finally give an account of his stewardship to the real owner.

Christian stewardship is the fruit of a living Christian faith. Through the grace of God we are His children and have everything we have as His gifts. But the grace and patience of God must not be used as an excuse for our failures to obey. God demands obedience of His children. How to invest our means and talents in the work of building the Kingdom of God is left to us to decide, but not the final account. From this we see that

our first need in Christian service is not new methods or high pressure to enforce them, but twice-born men and women with vision enough to see God's plan for their lives. *Things* are not the goal of life, but the means for reaching it.

From Selflessness to Selfishness

Less than a year ago men were giving their lives for a cause. There was no thought of self. Sacrifice after sacrifice was being made. Today the whole world seems to have been transformed. There's a scramble for power, for position, for material things. Governments and the governed who professed adherence to broad Christian ideals are going the way of all flesh. The surrender to materialism and greed is universal. In our own land the tide of selfishness rises every day. Leaders of organizations, even those Church-related, apply political pressure to gain selfish ends. No longer is there a spirit of service—the devotion to a great cause. Rather there is a tendency to despair, to yield to the let-nature-take-its-course school of thought. We are living in an era of cynicism which in fact tells everybody to look out for himself and let the devil take the hindmost. It is a short road from the selflessness of the battlefield to the selfishness of peacetime. It is a longer road back to that exalted mood when men in millions gave their lives, as they were taught to believe a principle—the emancipation of mankind.

What then, you ask, is the answer? Isn't all of this human nature in the raw, as a certain writer puts it? Aren't people instinctively selfish and individualistic? The real answer lies today as always in the realm of the spiritual, in the individual turning to God in repentance, to rise above self to service of others in the spirit of Christ. There is no other solution. The power to do this can sometimes be stimulated by church rituals or by eloquence and exhortations by pastors and leaders. But more often it is stimulated by the sudden realization by the individual that he stands on the brink of disaster and that his only hope lies in a return to his Creator and in a release of the spiritual instinct within him.

We Sought God a Year Ago

Just a year ago, says the same writer, this instinct was neither abstract nor dormant. The aviator who came in on a wing and a prayer, the soldier who thought little of creed or sect the night before the battle as he grasped the hand of the nearest chaplain and both strove for a split second to find communion with God and to understand His purposes, and the rest of us who on bended knee promised almost any sacrifice if we could but see again the children of yesterday—all this was concrete enough a few short months ago.

But now! What has happened? Has God changed in the interim? Is He more remote from the conscience within us? Has materialism become more attractive to us than it was a year ago? Or is it the simple truth that God is less real to us, that we have forgotten to be humble, forgotten to keep faith because people all around us are not keeping the faith?

Submission to Christ, or Death

It is easy to say that man will in the end find his refuge in God and yield to the lofty teachings of Jesus. It is easy to talk about the need for a spiritual renaissance or to argue that it will come by looking to the pulpit for inspiration. Yes, but the preachers will preach to deaf ears, their words will sound hollow against the stubborn substance of a closed mind, unless we concede that there must be a change within, in the deepest recesses of the human soul. Individual regeneration must take place. It may take years of suffering to arouse us to the folly of the present day of quest for the things that perish.

"Be still and know that I am God," says the Most High. It is always the things of the Spirit that give birth to the finer things of human life and change the course of life by changing men. I am afraid that in our day we often cheapen Christianity in order to win men for the Church. We compromise until there is very little left of real Christianity. Naziism asked for the souls of men; we are too often content if we get their money. It is imperative that men be told that it is either submission to Christ or death. There is no alternative. And that they themselves must bear the full responsibility for their choice. Yes, the only solution to a seven-day-a-week Christian service lies in a spiritual awakening or a new birth of our church membership. To work out a program for church work and instruct the stenographer to mail out the plan with the request that it be carried out is one thing, but to help men find God is quite another.

II. THE OBJECTIVE

The objective, as stated above, is to help men find God through Christ Jesus. But a hungry and a freezing man is not inclined to listen to the Gospel. We may have to feed him first. But we must take care lest by such feeding and clothing, we neutralize God's just and merciful punishment of the sins of a people, not to say of the whole world. For we, too, are guilty. Governments are no better than the men who compose them, and nations are no better than its people. The responsibility for what is happening throughout the world is partly mine and yours. We, too, have failed. And the punishment is upon us.

Let us look around in our own land! Who is satisfied in any respect with the outlook for the future? Where is the promised freedom from fear? And do we see in the leadership that worships worldly might and materialism anything that remotely resembles the security we were promised if we fought and died and which we were also so anxious to glorify? Well, a quarter of a million of our best manhood spilt their blood on foreign soil—for what? Again there is talk of war. Did they die in vain? If wicked man can have his way, it *will* have been in vain.

But God is still on the throne. He has not abdicated. And that is the only hope in a world drunk with the wine of its godlessness and self-deceit.

Must Sound Call to Repentance

But the objective of our Christian service is clear. We must give that others might live. The voice of reason and Christian love must be raised louder and louder, and we must all listen so that the helpless may have a chance to begin a new life. And repentance must be proclaimed without fear or favor in all lands, not least in a self-sufficient America, calling men back to God. If that happens, there may come a new birth to the nations of the world. If not, the end of all life is near. God is not to be mocked. Let us plead His mercy.

It means, too, that we must listen every hour of the day for the voice of God, who can tell us what is really worthwhile in this brief span of life and what is the real purpose of the few years vouchsafed us. Thou shalt not kill thy brother, whether he be black or white or yellow or red, and whether he worships God in your way or in his. The Church, our Church, too, is failing in its divine calling. It is neither hot nor cold. The judgment of God is upon the Lutheran Church of Europe for its backsliding. It is time for repentance.

It takes neither piety nor genius to criticize. Most anyone can do that. But sometimes I wonder if we Lutherans, too, are not deviating from the Biblical objective in Christian service. We recall the saying: "The soul of all charity is charity in the soul." But are we not in grave danger as a Church of losing our soul? Even our charity work is dangerously close to becoming commercialized. And our soul-saving work is becoming centralized in church offices. Where is the living contact where soul meets soul? "This one thing I do," was the motto of Paul, and he opened the way for Christ on a continent. We spread ourselves too thin, and the result is accordingly.

Will Four Horsemen Ride Again?

We could not remain Christians and close our hearts to the cry of the dying millions. We should raise the millions needed for relief. But having done that, we would remember that man does not live by bread alone, and that the work of restoration has but begun. The restoration of Europe's soul is the paramount task to be done. There must be a new conception of the meaning of life, if Europe and the world is to have a future. There must come a rebirth of the people themselves through the Gospel of Jesus Christ. Neither we nor our millions can accomplish that. Is that lesson learned yet? I fear not. Must there yet be more suffering? It looks that way. Evidently the political leaders in Europe are still looking for revenge. They are bent on shedding still more blood. Even the guarantee of twenty-five years of security offered by our land was turned down cold. What are we coming to? Are the four horsemen of the Apocalypse —war, famine, pestilence, and death—charging down the corridors of time? Are we approaching the end of this present civilization? Perhaps it isn't worth preserving any longer.

The Church of Germany has a big share of blame for this condition. It failed miserably in its mission and objective. By its rationalism in schools and pulpits it undermined the Christian faith among the common people. It tore away the very foundation upon which all life must rest. It was not Hitler who made Germany, but an apostate Germany that made Hitler. God was dethroned and little sinful man was put in His place. But it didn't work. It produced what we see in Europe and Asia today.

Is Gospel Message Growing Pale?

But let us watch and pray. The preaching of sin and grace, of faith and regeneration through the atoning blood of Jesus Christ, is old-fashioned in our day. It is beginning to fade out even in Lutheran pulpits. We often substitute church work and social reform for pure Gospel preaching. We had better put our own house in order before we point the finger of scorn at Reformed churches. It is not impossible even for the Lutheran Church to lose its message, to miss its calling, and to serve tables. It was said of one of our Augustana pastors that if you went to his church for divine worship you could always be sure of getting a straight and warm Gospel message. And is it not true that the spirit of such men continues to live on in the congregations they served?

Perhaps it is time for us to begin to seek in all humility for the guidance of the Spirit of the Lord in all of our church life. It may be that we shall need to get back to more Scriptural motivations and objectives in all of our Christian worship and Christian service.

Future of the Church College

By George Hulstrand
Yale Law School, New Haven, Conn.

A RE-EXAMINATION of institutions, policies, and formulae commonly accepted and long taken for granted is inevitably a by-product of war and the feeling of insecurity it leaves. In a society that has had its foundations shaken by an earth-encompassing struggle, it could hardly be otherwise. In a world still groping and stumbling for fear of what an uncertain future will bring, it would hardly be a portent of good were the issues not being raised.

Education has not gone without attention in this searching scrutiny of the institutions and mores of society. Methods which educators claimed would not work having been shown to be workable, a revision of teaching methods is being essayed. The terrible price of total war and the almost paradoxical realization of its futility have prompted an inquiry into values that are being taught and the relation they bear to man's attempt or professed attempt to live harmoniously with his neighbor. So, from the excursion of a Harvard faculty committee into "General Education in a Free Society" on down, investigations of teaching methods and curriculum content have become tinged with the sensations of essentiality.

Church Schools Must Take Inventory

In this current trend toward genuine appraisal, it is nothing less than the duty of the educational institutions of the Church to take inventory of their situations and prepare for the great responsibilities at hand. For if it is necessary that the secular schools become efficient and effective, all the more is it important that the religious forces, motivated by a purpose which is far superior to any for which secular education strives, prepare for battle against ignorance, fear, and insecurity. The Duke of Wellington is quoted as having stated, "Educate children without religion and you create a race of clever devils." The awesome efficiency of total war practiced against innocent women and children intimates that the result Wellington warned against is with us. And the ashes of Hiroshima suggest that the devils may not all be on one side.

The importance of religious emphasis in education being recognized, what shall be the policy in regard to church-supported institutions of higher learning? The question is not answered in its asking, for there are arguments to the effect that the church-supported colleges should be given up in favor of greater religious emphasis in all educational institutions. The argument is based on the theory that colleges run by churches are too great an expense to the Church and that they cannot compete effectively with the secular institutions. It is fortified by the suggestion that members on church-supported college faculties, many times poorly paid, might do a better job as members of secular faculties. The argument suggested in justification of the theory is based on the fallacy that the one policy is exclusive of the other; the theory itself rests on the unproved assumption that the values inherent in Christian education can be expressed as well in the secular institution as in the church-supported school. Paying tribute to the typical American fondness for bigness, the proponents of this theory forget that small units can produce valuable products and that faith in little things is able to occasion events of great importance.

Church College Has Definite Place

It shall be the thesis of this article that the church-supported college has a definite place in American education, in that it performs functions for the Church, for society, and for the individual which no other institution can perform. With as much emphasis, let it be said that this opportunity and this responsibility should become the ever-present challenge before its sponsors, its administration, and its faculty.

The fountain springs of democracy well up from an educated people. It is not an accident that the areas where democratic government has had its greatest success are also the areas of greatest literacy. But the spirit of democratic education consists in more than an accumulation of facts or the acquisition of knowledge of how to proceed in a trade or profession. An educational degree is of value if it represents not merely the satisfaction of a certain number of courses taken and passed in due order but the integration of the individual personality as a citizen of society and a molder of its destinies. Education is the mainstay of democracy only if the emphasis of teaching is directed towards developing the individual's capacity for leadership and the handling of difficult issues.

How Pioneers Developed Leadership

The importance of the direction of education towards worthwhile purposes is demonstrated in our historical experience as a people. The colonists that settled in the roughness of the wilderness in the cold grey dawn of our national history had recourse to no leadership but that which they could supply themselves. They were not found wanting. The meeting-house and the school came next after necessary provisions for food and shelter. The well-worn and well-read books that were the treasured items of the household became the sources of inspiration for great achievements. When the challenge came, there were young men and old men ready not only to accept the leadership of the New World but to defy the

tyranny of the old. The experience was repeated as the frontier rolled westward.

Cutting across the whole history of American education and still a live issue today is the controversy between the Jacksonian and the Jeffersonian school of thought in educational emphasis. The Jeffersonian stood for excellence in education, for a searching out of the capable, and for an emphasis on the development of the student with marked ability. The Jacksonian view emphasized the worth of the most humble student, and labored for a system of education that would give to all the opportunity to go to school. The divergence of opinion is not yet resolved, and debates on whether "democratic education" or an "aristocracy of learning" should be the aim of educators resound in college and university circles throughout the land. Of the authoritative views expressed on the subject, the conclusion of the Harvard committee that the final purpose of all education is to improve the average and speed the able while holding the common goals before each seems to commend itself to those who are interested not so much in the controversy as in the values that can be drawn from each position.

It is in this setting and this background that we examine the contributions of the small liberal arts colleges, in which classification the church-supported colleges are in the majority. First of all, we shall lay on one side consideration of institutions that do not fall under the term "small liberal arts colleges," since their problems, purposes, and emphases are different from those of the institutions before us. Therefore we do not consider the heavily endowed private institutions whose whole educational set-ups present recognizable differences in analysis and approach. Neither need we be concerned here with the aims and goals of the experimental institutions, such as St. John's and the University of Chicago. Their importance in the educational field is recognized and some of the lessons learned from them may be useful in the average liberal arts college. But since they are set apart, by design or circumstance, their elimination from consideration here is necessary. The state universities, with their large enrollments and state-subsidized programs, suggest again entirely different problems.

Problem of Increasing Enrollment

What then are some of the problems that face the average liberal arts college today? In facing up to this question, a good place to begin is with the students that come to it for instruction. An apparent factor at once noticeable is the fact that the college population of today is rapidly growing in numbers. While this may be due in part to the abnormal situation that characterizes the present, the fact remains that more people go to college today than ever have before, and more will continue to go to school. A high school graduate was once looked upon as an exceptionally educated person. Today, high school education is almost taken for granted and arguments of some strength are being put forward to make it compulsory. In this extension of education, the B. A. degree has, comparatively, fallen in value. As competition for a place in the top educational institutions becomes more intense, capable students not quite able to get into institutions such as Yale or Harvard will look to the smaller liberal arts college for his training. Other capable students who because of financial reasons might normally have attended the state-supported schools will be interested in the educational advantages offered at the smaller but more expensive colleges. Competition to get into the smaller liberal arts colleges and to stay in them will increase. At the same time the numbers of students with average and less than average ability seeking admission to colleges will increase.

What effect this situation will have on the inadequately trained high school graduate of today is a factor with which the liberal arts college should be especially concerned in the immediate future. The American high school is a unique institution in the educational field, and it carries with it all the defects of mass production methods. The emphasis and aim of high school education is to offer training to all within a certain prescribed age, in fact to make it compulsory. With that we can have no quarrel, but no system, however good, should be an excuse for the defects within it. The problem of the inadequately trained high school graduate is not faced by institutions insisting on high standards, since their standards are reflected not only in the type of student they keep but also in the type of student they select. All too often the problem is not faced by the big state universities, to whom a student becomes a statistic to be followed with some degree of regularity through four years of school. The problem is thus one which is felt uniquely by the small liberal arts college and towards the solution of which it can make a singular contribution.

Capable Teachers Essential

An urgent problem which is always felt by all schools but which is rendered peculiarly difficult for the average small college is the procurement of a capable faculty and the insistence of high standards in teaching and research. Capable faculty members naturally tend to gravitate to institutions offering them better advantages in furthering their own education and in enlarging their opportunities. Those who remain, for the most part overburdened by strenuous teaching schedules and harassing committee appointments, have neither the time nor the inclination after long class hours to revitalize themselves and their thinking. Leaves of absence for further study and examination of new developments in specialized fields of interest become less frequent. The result becomes a process, a routine, a schedule of class appointments, in which the dynamic energy which should be devoted towards the stimulation of thought by both professor and student is diverted into channels less productive of intellectual achievement.

What Kind of Curriculum?

A third major problem which the small college, caught in the vortex of the Jacksonian-Jeffersonian argument, perennially faces is embraced in the question of whether

to spread out to vocational subjects or concentrate on a curriculum which is more in accord with the liberal arts tradition. A desire for serving the needs of the less capable student or one gifted in fields apart from cultural studies suggests a curriculum expansion. The straitened circumstances of small college finances, inadequate facilities, and difficulties of supplying a capable faculty demands an adherence to the more formal subjects of study. The result is often an attempt to serve both ends, with a consequence that neither is served adequately.

Far from being a cause for despair and an excuse for indifference, the difficulties besetting the small liberal arts college becomes a challenge to improve American education in general and the liberal arts emphasis in particular. Problems crying for solution always carry with them opportunities, and the pressures of the time help to fashion the product. Thus the small college need not look for opportunities; they exist immediately in the problems at hand.

If the small college is going to make an impact on the educational world, it must consistently work for and constantly improve the educational standards upon which the strength of its degree depends. To adequately fulfill its responsibilities to its sponsors, to society and to its students, the small college must ever be alert to safeguard its standing with the accrediting associations. While it may not be possible to match the highly competitive standards of the leading educational institutions, a degree should not be given without merit, and honors should be awarded only when the work performed is commensurate with that of superior ability and industry. If that be the goal, the graduate of the small college need not apologize for his alma mater nor attempt the embarrassing explanation of his deficiencies. The aim in the small college as well as in the leading university should be the development of the superior student.

What About Less Brilliant Student?

But the obligation of the small college does not end there. It can never forget that it has a responsibility towards the average and below average student as well. While it pushes the intellectually gifted on to greater achievements, it must give ever-faithful attention to the student in the ranks; the intellectual stimulus must as well reach the "C" and the "D" student. It may and it will be necessary that a student be told that his abilities and performances will not permit him a degree. This must not be synonymous with an indication, express or implied, that he is a failure. Wise and careful guidance of a failing student is all too often neglected; vocational guidance is all too apt to be dropped when the indications portray inability to do college calibre work. The small college cannot afford to forget that just because the student does not have the abilities to be a teacher does not mean he should not be trained in the pedagogic responsibilities of the home, that evidence of incapacity to absorb principles of law and government does not relieve him of civic duty, that inaptitude in medicine does not preclude an understandng of the laws of public and private health, and that disqualification for the ministry is not a release from the call to Christian service.

The college will, as we have seen, be immediately and constantly faced with the products of inefficient high school training. As to the problem generally, one of its greatest contributions would be the training of high school teachers interested in developing within the high school system, which is inherently sound, standards for college preparatory work which will give the American high school a standard that will make more demands of capable students at present wasting their time. By making the removal of high school deficiencies a condition of advanced work and promotion, the college can attack the problem directly as to the student himself when he comes to college.

Cultural Training vs Specialization

In the sciences and professions college faculties will be tormented by a cry for specialization. Since the primary emphasis of most small liberal arts colleges can only be on a sound cultural training, that requirement should be paramount to adventures on the part of students in fields of special interest. Individual endeavor in specialized lines may be allowed and encouraged after these requirements have been satisfied. The intellectual discipline resultant upon passing courses that are not to one's liking is of value even for the most gifted student.

The modern emphasis on vocational education will recurrently come to the attention of the college faculty and administration. In this age of materialism and mad rush for possession of the world's goods, the liberal arts college can make a very effective contribution if its emphasis is concerned more with training its students on how to make a life than in how to make a living.

Must Prepare Men for Ministry

As a liberal arts college the church-supported institution can make significant contributions in the general field. Of special significance is its status as a church school; here its contribution is unique to it alone. The earliest educational emphasis in this country centered on the training of men for the ministry, and it was for this purpose that Harvard, in 1636, and Yale, in 1701, as well as other early American institutions in the colonial era, were founded. The same idea was dominant in the minds of the enterprising builders of a new nation, who, as they rolled the frontier westward, planted here and there an educational institution designed to foster those qualities of leadership which would make of position a trust and opportunity a responsibility. Very early the construction of educational institutions for the education of the ministry was begun.

This purpose of the church-supported college is as important today as it ever was. The message of the Church is eternally too important not to be given the benefit of the most adequately and thoroughly educated church leadership possible.

Looking at Broader Program

But the education of the ministry is not the only purpose of the church-supported college, and it must not be viewed purely as a seminary preparatory school. The facets of Christian social service, in all vocations and professions, are so many and varied that a subscription to such a view would be shortsighted indeed.

Not only that, it would be contrary to the fundamental Lutheran teaching of the priesthood of believers. If every Christian is a priest in his own household and is trained at the same time to be a leader in other fields, it should seem that his training in preparatory work should be at least as fundamental as that of the ministers of the Church. The Lutheran pastor receives further training in his faith at the seminary; the influence of the Church through education signally ends for the layman when he leaves college. And an educated and intelligent laity is fundamental. Blind faith in the clergy and ignorance on the part of the masses may be desired on the part of those whose interest is in the maintenance of a rigorous social organization and the infallibility of its leadership. Christianity is an experience of growth which should not be denied in any aspect. Restriction of educational opportunities is a negation of this principle.

Conscience of Social Order

On the social level, the aim of the church-supported college should be the injection of the Christian dynamic into the democratic concept. Such an infusion, if the teaching is successful, is bound to result in a change in thinking and acting. There have been expressions to the effect that religion is a stabilizing influence in society. But when, as in the days when Jesus stirred the ire of the champions of the Palestinian status quo, Christianity is actively promoted, it must always be the expression of dissatisfaction with society. For when it becomes a part of the existing order, it loses its vitality and much of its message. It can never be the excuse of the existing social order, but always its conscience.

But at the same time as it condemns a social order which shackles individual welfare and expression in economic determinism, it is the best answer to the forces seeking to overthrow orderly government. Even in the day of atomic energy, the parable of the leaven cannot be improved upon by substituting for the leaven other more explosive qualities.

Emphasis on Christian Personality

The service of the church-supported college to society is thus important. But it is in its emphasis on the individual personality that it will find its greatest challenge and its ultimate usefulness. It should be the first to recognize in each individual the spiritual and mental qualities unique to that personality alone. Having recognized this, its chief function is to prepare the individual to live a life useful to himself and to society. That preparations must ever take cognizance of the fact that the going beyond the college walls is going to be rough and that the faith and integrity of the graduate is going to be severely tested in the crucible of man's participation in the gigantic struggle between the forces of light and darkness.

The church-supported college cannot therefore be a substitute for the religious training received in the Christian home and the environment of the church school. Though it may aid and supplement that training indirectly, the emphasis of the college lies in a different direction. Faith is a dynamic growth that needs to be fed and nourished. The personality that proclaims it needs to be prepared for the shocks and bruises to which he will be subjected when he meets the forces that would destroy it. For him the questions which a doubting, scornful world will throw at him can much more readily be answered if the same questions have been resolved under the influence of a Christian institution recognizing their import.

Occupies a Unique Position

For these reasons, the church-supported college stands in a unique position, with a responsibility its own. It cannot expect a student body of the ability of the exclusive colleges open only to the favored few. It has the more interesting and challenging task of discovering the unique value in personalities which, though for the most part of humble means and origin, represent the strength of democracy and the bulwark of the Church. The extent of its contribution, both to the Church which sponsors it and the society in which it lives, is measured by the effort it makes to adapt itself to the individual who comes to it. Its measure of usefulness to that individual will be lessened by so much that it doesn't impress upon him the vitality of the faith it proclaims and the responsibility that is his for having come there.

The Reader's Viewpoint

THIENSVILLE REQUIRES B. A. DEGREE

Dear Dr. Ryden:

In the last issue of the *Lutheran Outlook* appears an editorial, "Sees Standards Declining in Protestant Ministry," in which it is stated: "The notable exception in Lutheran circles are the groups of the Synodical Conference, including the Missouri Synod, which do not require a Bachelor of Arts degree for admission into their theological seminaries but receive students directly from their junior colleges."

This statement is not quite correct inasmuch as the Joint Synod of Wisconsin and Other States, which holds membership in the Synodical Conference, requires a Bachelor of Arts degree for admission into its theological seminary at Thiensville, Wis. The same apparently will also hold good for the theological seminary of the Norwegian Synod of the American Evangelical Lutheran Church, which will open in conjunction with Bethany College, Mankato, Minn., next fall. According to reports, senior college training will be a prerequisite for admission.

I thought that these facts might be of interest to you, since I am sure that the *Lutheran Outlook* is desirous of maintaining accuracy in its statements. I know, too, how difficult it is to know all the details in connection with the many schools operated by the various churches.

Assuring you that I read the *Lutheran Outlook* with great interest, and have profited by its informative and stimulating articles and reports, I remain,

Very cordially yours,

George V. Schick

St. Louis, Mo.

VIEWING *the* BOOKS

CHRISTIANITY AND THE CULTURAL CRISIS *by Charles D. Kean. Association Press, N. Y. 211 pp. $2.00. 1944*

The crisis of our contemporary culture existing during World War II has not lessened with the cessation of hostilities on the battle field. This fact alone sustains the timeliness of this book written some two years ago. Crisis has to do with the heart of the people rather than with their manners. The heart of the world hasn't changed materially in the past two years.

It is the thesis of "Christianity and the Cultural Crisis" that the relationship of religion to history is described neither by averring that Christianity is exclusively a private matter, or by using Christianity as a specific for the world's illness. The whole problem must be approached from a fundamentally different angle. The author attempts simply "to present the Christian Gospel as the frame of reference that transcends history and supplies the perspective with which the historical problems of political economy, industrial relations, postwar employment, and international peace may be tackled. (p. viii). The problem must be attacked at its heart; and history must be read from within, even though that is uncomfortable. Christianity, as the religion of the Cross, has the approach that will go inward; for "in the religion of the Cross nothing is external." (p. 11.)

Readers who want to be challenged with insights and piercing discernments, will do well to study this volume. It will leave something of an uneasy feeling in the hearts of Christians who have not sensed that the Christian Church must be profoundly concerned over contemporary culture. At the same time, it will buoy them up to feel with assurance that Christianity can do something in this almost despairing situation of modern crisis.

P.M.L.

THE IDEA OF CHRIST IN THE GOSPELS *by George Santayana. Scribners. 266 pp. $2.75*

This is beautifully written book by a great and genial philosopher. Santayana's speculations concerning Christ make of Him not so much a historic person as a historic idea. It is "an inspired dramatic expression to the felt presence of God in man." The book is "almost Christian." It is interesting as a philosophical probing into the dogma of the Incarnation. It is tolerant, perhaps even friendly toward evangelical Christianity, but not soul-satisfying to a Christian who has really found Christ to be not merely an idea but a person, indeed a friend and Saviour. Nevertheless pastors in particular would find it well worth reading, if for no other reason, because of its delightful literary style.

J.H.O.

AND ANOTHER THING . . " *by Howard Spring. Harpers 265 pp. $2.50*

Howard Spring is one of the best of British journalists. This volume has something of a confession about it. It gives the author's reactions to the war. (He was a conscientious objector). He writes down his thoughts and experiences in a frank and vivid manner. Indeed, the book is "the living story of a vital human being's search for moral values in every phase of a man's life." This generation needs above all else faith in ethical standards, that is, in God and the laws of God. It is encouraging to read a book like this in an age like ours.

J.H.O.

PERSONAL CRISIS *by Carl Heath Kopf. The Macmillan Company, 1945. 164 pp. $2.00.*

On the assumption that "the personal crisis may be a thousand times more important to the person closely concerned than is the public crisis" the twelve discourses of this volume are directed to the giving of constructive That means that it is directed to every individual, for crisis That means that is directed to every individual, for crisis comes sooner or later to everyone.

Helpful answers are given for the whole way of life. Birth, life's loyalties, vocational choices, marriage, failure, success, sin, salvation, war, peace, sickness, death—each of these is approached scripturally and suggestively. Those who need help and those who are in a position to render help will appreciate this book by a preacher who reflects intimate acquaintance with the ways of human life.

P. M. L.

DEMOCRATIC EDUCATION *by Benjamin Fine. Thomas Y. Crowell Co., New York. 251 pp. $2.50.*

This timely volume reports on the tremendous struggle going on among the educators of the nation with special reference to postwar problems brought on by the large increase of college enrollments of returned veterans under the G. I. Bill of Rights. The author, a newspaper reporter and editor and a college lecturer in education, gathered his basic material for this book through an extensive survey of five thousand veterans and many parents and high school students, who have returned to college. His aim was to determine what American people really want from their education.

His conclusions are that "democratic" education needs an emphasis in that which is immediate and practical; he is definitely opposed to a system of "aristocratic" education which emphasizes the classics and veers away from "vocational courses. His conclusions are clearly in support of the system that has gained the preponderance of favor during the last decade.

One can recommend this book to anyone who wants to analyze the present pattern and mood of American education. Several chapters give valuable historical information concerning the growth of higher education in America. Chapter one effectively describes the two chief philosophies of American education, the "aristocratic" and the "democratic."

It is plain that the findings of this volume are based largely on what people want rather than on what people need. Christian educators and exponents of the "aristocratic" school, who look first at man's deeper needs, will find much lacking and perhaps something to disagree with in this book.

THE GREAT DIVORCE *by C. S. Lewis. Macmillan Company. 133 pp. $1.50.*

The poet William Blake once suggested that there may be a marriage between Heaven and Hell, that is, some way whereby evil will ultimately turn to good. Lewis refutes this idea by means of this delightful phantasy reminiscent of "The Screwtape Letters" and Dante's "Inferno." He describes his journey (in a dream, of course) by bus from Hell to Heaven and his discovery there of the reasons why certain souls could not possibly stay in heaven even if they got there. The whole book is a commentary on the warning by Ian Maclaren (George Macdonald): "No. There is no escape. There is no Heaven with a little Hell in it."

J. H. O.

PSYCHOLOGY OF RELIGION *by Paul E. Johnson. Abingdon-Cokesbury Press. 288 pp. $2.00.*

Those who are dealing intimately with the religious development of persons will welcome this new and helpful contribution in the field of the psychology of religion. Pastors, and laymen, especially those who are teaching in parish schools or Christian colleges, will find it a stimulative analysis of the personal experience of religion. The author is professor of psychology and history of religion at Boston University School of Theology, and speaks out of a rich background of teaching, research and counseling.

Two basic principles constitute the psychological "creed" of this book. The one is that of a dynamic psychology which leads to a study of religious experience as a spontaneous process in time motivated by value goals, with purpose rather than cause as the fundamental category. The other is that of an interpersonal psychology which sees religion as "social reference to social realities by social responses for the sake of social values reinforced by social co-operation." The reader is expected to be his own psychologist to find for himself the inner meaning of religion which according to this book will be found in dynamic interpersonal relations.

Most of the book will be readable to those not skilled in technical language. Particularly helpful seem to be the chapters on Religious Experience, Religious Growth, Prayer and Devotion, Worship, and The Psychology of Belief. Because of its general arrangement, documentation and extensive bibliography it is recommended as a textbook as well as for general reading.

P. M. L.

PREACHING FROM SAMUEL *by Andrew W. Blackwood. Abingdon-Cokesbury, 1946. 256 pp. $2.00.*

The published volumes of this outstanding American professor of preaching will hardly make their greatest contribution to preachers of the Lutheran tradition. Much of what he has published attempts to solve problems which are less conspicuous in the program of a church year or pericope system; and much of it practically duplicates methods that are taken for granted by the Lutheran preacher. But for any preacher to ignore what Dr. Blackwood writes, is evidence of sheer indifference to personal growth in one's pulpit ministry.

"Preaching from Samuel" is a noteworthy attempt to "rough-mine" the preaching "metal" buried in the twin books of Samuel. It is the singling out of a definite portion of scripture with the purpose of making direct application of the living power of the Word to the specific problem of the rebuilding of the nations. The practical philosophy of these books still holds true, that "in days of rebuilding, the leader of the nation needs to discover and to carry out the will of God." The proclamation of this truth needs to be done concretely, not abstractly. Such is the message of First and Second Samuel; and such is the purpose of the thirty-four chapters of this book. Human need and divine power form the axis around which these chapters revolve.

This book is no crutch for the lazy preacher. It contains no ready made sermon outlines. It is designed rather to be suggestive. First of all it is a direct study from the books of Samuel; but more importantly, it illustrates a method for dealing with Scripture as the source of truth for today's needs. It is a call to a new use of the expository method. Its approach is clearly the chapter and paragraph method. It is an example of preaching on Old Testament texts with a freshness that comes through New Testament understandings for contemporary applications.

Dr. Blackwood successfully exemplifies his belief "that every message from the Book should grow according to the life in the seed-thought of the sermon, and that the form of every sermon should depend on the personality of the minister and the needs of his friends in the pew." The preacher who will use this book as an aid in the practical use of the Bible, will be greatly rewarded. It should prove stimulating for his "occasional" preaching, perhaps for Sunday evening services or midweek meetings.

FATHER AND SON. *Compiled by R. R. Belter. The Lutheran Literary Board. 63 pp., 60c.*

The modest size of this booklet need not discourage anyone from purchasing it. Dr. Belter has already established himself as a writer with good literary taste. In this contribution he offers a well chosen selection of quotations, Scripture passages, poems, and readings under the general subject of father and son. The public speaker has here some ready reference at his command. The booklet is well printed, which adds to its value.

K. L. Engstrom

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Yochum Installation in October

OCTOBER 24, 1946, has been chosen for the installation of Dr. Harold L. Yochum as president of Capital University, Columbus, Ohio.

With special services arranged for the morning of October 24, many school authorities, church leaders, and interested friends in Christian higher education will make their plans now to attend this special event in the history of Capital University.

The many friends of Dr. Yochum will welcome this advance notice and place it on their personal schedule. More of the details in a later issue.

Two New District Presidents

News has reached us that two of the thirteen districts of the American Lutheran Church have called the chairmen of two boards of the Church as district presidents. The Michigan District has selected Dr. Norman Menter, pastor of Salem Lutheran Church, Detroit, Michigan and chairman of the Board of Christian Higher Education, to replace Dr. Harold Yochum, president-elect of Capital University. The Illinois District has elected the Rev. A. W. Engelbrecht, pastor of St. John Lutheran Church, Mendota, Illinois, and chairman of the Board of Parish Education to succeed Dr. M. Doermann, retiring.

The best wishes of the entire Church are extended to these new district presidents as they step into their official positions in the near future.

Lutheran Free Church

By H. C. Caspersen

The Annual Conference

OUR conference this year, held at Fargo, N. D., June 12-16, was the 49th in the history of our Church. The Lutheran Free Church was organized in Minneapolis 1896. It was therefore, decided to hold the golden jubilee conference in Minneapolis next year.

The conference opened Wednesday evening June 12, with sermon and introduction of the conference theme by the Rev. Lars R. Lund, Escanaba, Mich., his text being Isaiah 12. After the sermon there was communion service led by the pastor of the Pontoppidan congregation, the Rev. R. H. Larson, assisted by Prof. T. H. Quanbeck of Oak Grove Seminary. The two institutions, congregation and school, were the hosts of the conference.

On Thursday morning, President T. O. Burntvedt read his annual report, which was a review of the year's work and recommendations for the coming year.

Each day a devotional period was led by the Rev. John A. Peterson, Rockford, Ill.

Reports were submitted by the following institutions and church departments: Augsburg College and Seminary; Oak Grove Seminary; home and foreign missions; Bethesda Homes, Willmar, Minn.; the homes at Poulsbo, Wash.; Deaconess Hospital, Minneapolis; the Publication Board and Luther League.

Pastor J. A. Houkom, Ashland, Wis., president of the Augsburg Board of Trustees, reported that the Victory Fund Campaign had brought in more than $260,000, but the campaign will continue until $300,000 has been reached. This is for a new library and science building for Augsburg and a library building for Oak Grove. The president of Augsburg, Dr. Bernhard Christensen, reported on the school's work. The enrollment had been 464 in all departments. At least 100 more are expected next year. Hence there is need for more dormitory rooms and an addition to Sivertsen Hall is contemplated.

Oak Grove Seminary has had the largest enrollment in its history—180. A class of 3 was graduated. In all, there have been 800 graduates from this institution during its 40 years' history.

Both home and foreign missions had had a successful year. The income for home missions had been $35,000 and for foreign missions more than $50,000.

The Publication Board had increased its business, according to reports submitted by the president, Mr. W. Rykken, and the manager, Mr. A. Bataldden. The rented building now occupied will be purchased and a large addition constructed.

The circulation of the *Messenger* is now over 11,000, and that of *Folkebladet* also was a little higher than last year. However, a motion was adopted to have the president appoint a committee to investigate whether two papers were needed in the Free Church. The committee reported this year to discontinue *Folkebladet* as soon as the *Messenger* can be published weekly. The committee's proposal, however, was rejected.

The election of Pastor P. A. Strommen, Sand Creek, Wis., as evangelist in the Lutheran Free Church received the approval of the conference.

Two prominent visitors addressed the conference. The Rev. Conrad Bonnevie Svendsen, Oslo, Norway, who had come over as representative of the Church of Norway to the hundred years' jubilee of the Norwegian Lutheran Church of America, spoke Thursday afternoon nad brought greetings from the Mother Church and King Haakon. Pastor Svendsen was minister of ecclesiastical affairs in the Nygaardsvold cabinet during the war years. He is now in active pastoral service in Oslo. He referred to the Labor Party's attitude toward the Church and rejoiced in the fact that that party, which formerly had been cool toward the Church, now was friendly, and wanted the relationship between the Church and State upheld. He spoke further about the changed attitude of the Church and the Christian people that social questions, which formerly to a great extent had been ignored, now must be faced with intel-

Directory of Schools

of the American Lutheran Conference

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A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

ligence and sympathy. There will be a new Church in Norway, asserted the former church minister.

The conference this year decided that the Board of Organization should appoint a commission on social relations.

Another visitor was Dr. Empie of the National Lutheran Council, who spoke on the Lutheran World Action and in striking words described the great need for aid to Lutherans in Europe. It was a gripping address. The Lutheran Free Church is asked to contribute $147,000 during the next biennium to this work.

There were four services on Sunday, with two morning services. Pastor George J. Knudson, Minneapolis, preached at both services. The ordination service was held in the afternoon at 3, when Pastor Jens M. Halvorson, ordinator, ordained three of the four candidates graduated from Augsburg this year, two for service at home and one for Madagascar. Hereafter the president of the Church will function as ordinator.

A meeting Sunday evening closed the conference with a sermon by Chaplain Dahlen of Minneapolis.

The Women's Missionary Federation held special meetings on Thursday, closing in the evening with a mission program and sermon by Pastor Bernhard Helland, who will leave in August for Santalistan, where he labored before the war.

On Friday evening the lay delegates held a meeting at the church, led by Mr. O. A. Oace, Thief River Falls.

There were 599 delegates registered, 127 of whom were pastors.

Affiliation with the World Council of Churches was an issue at the meeting and will likely be sought later, but for the present it was thought best to follow the example of other Lutheran church bodies, and, in the meantime, bring the people in general more information about this matter.

A protest against the United States being represented at the Vatican by an ambassador was unanimously voted.

Norwegian Lutheran

By A. E. Iverson

THE seventeenth biennial Convention of the Norwegian Lutheran Church of America was called to order by Dr. J. A. Aasgaard, president, at 9 o'clock, Tuesday morning, June 11. It was the largest representative gathering the Church has had since the union meeting in 1917. Present were 880 pastors 1,008 lay delegates, and 157 advisory members, making a total of 2,045 registered attendance.

Budget is Increased

A significant development was the decision to increase the basic minimum budget of the Church for the coming biennium from $1,005,000 to $1,300,000 which is $295,000 over the figure that has prevailed for many years previous. The increase was approved as Editor O. G. Malmin summarizes the sentiment in the *Lutheran Herald*, because of "the ever-increasing size of the Church; the ever-growing number of new congregations being established which are taking part in raising the amounts needed to meet the budget; and the drastically lowered buying power of the dollar."

Name is Changed

Without debate and by an overwhelming majority, the name of the Church was changed from The Norwegian Lutheran Church of America to The Evangelical Lutheran Church. This action is now final and the change becomes immediate for all practical purposes, although it will be some time before the new name is used on official documents.

Centennial Observance

The real highlight of the convention took place on Sunday, June 16, when close to 10,000 people gathered at the Minneapolis Auditorium in observance of the one hundredth anniversary of the establishing of the first congrega-

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ion of the Norwegian Lutheran Church in America.

Principal speaker was Dr. T. F. Gullixson, whose theme was "So Great a Cloud of Witnesses." The Church of Norway was represented by the Rev. Conrad Bonnevieve Svendsen. His Excellency, Wilhelm Morgenstierne, ambassador of Norway to the United States, represented the Norwegian king and government.

The evening session of "Centennial Day" at the convention was devoted to a memorial and victory service. Dr. N. M. Ylvisaker, president of the Army and Navy Chaplains Association and director of the Service Commission of the National Lutheran Council, gave an address on the theme, "Te Deum." Chaplain Erling Jacobsen of Missoula, Montana, spoke on the subject, "A Plea from the Chaplains." In connection with the Choral Union concert, directed by Professor Oscar Overby, Doctor F. Melius Christiansen was lauded for his long years of brilliant service to the Church.

World Council of Churches

Membership in the World Council of Churches came before the delegates on the last day of the Convention, June 17. Though "mindful of the possibilities for service to humanity through such an agency as is outlined by the Provisional Committee of the World Council," the convention decided not to give immediate approval and recommended that the matter be referred to the Church Council for study and that a report be made at the next convention of the Church.

United Evangelical

By H. Skov Nielsen

Golden Jubilee Convention

THE United Evangelical Lutheran Church held its fiftieth annual convention at Blair, Nebr., June 18-23, with Dana College and First Lutheran Church as joint hosts. Except for some rain the weather was ideal—mostly clear and delightfully cool. The voting constituency greatly exceeded that of any previous convention. A spirit of jubilee prevailed from the start and marked the proceedings throughout. Important action taken by the convention was in part as follows:

1. Plans for a $175,000 administration and library building for Dana College and Trinity Seminary were approved.
2. The raising of a $100,000 church extension fund was voted.
3. Co-sponsorship for the Lutheran Santal and Sudan Missions was accepted.
4. Two lay members were added to the Church Council, which will hereafter consist of three pastors and four laymen. The new members are Messrs. J. A. Rasmussen, Los Angeles, and M. A. Sweet, Westbrook, Me.
5. President R. E. Morton of Dana College was elected president also of Trinity Seminary. The retiring president Dr. J. P. Nielsen, was made professor emeritus, with a $500 annuity.
6. Expansion of housing facilities for Lutheran Publishing House at Blair was authorized.
7. Publication of a common Lutheran Hymnal was approved.
8. Action on motion to join World Council of Churches was deferred.

Among distinguished guests of the convention were President Franklin Fry of the United Lutheran Church, President J. A. Aasgaard of the Evangelical Lutheran Church, and Dr. G. M. Bruce of Luther Theological Seminary, St. Paul, Pastor J. A. Larsen of Herning, Denmark, a former pastor in our Church, with his wife and daughter, were also guests. Pastor Larsen brought greetings from our commission in Denmark. While here they deeded a 160-acre North Dakota farm to our Synod as a jubilee gift.

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Here is a new missionary book . . . . one that you will want to read. This first little booklet on the history and work of the Lutheran section of the Sudan Mission in Nigeria, Africa, is intended to meet some of the requests that have come from both pastors and laymen, for information and for materials on this mission.

It is a condensation of a great many events in the history of the Sudan mission. There have been struggles, defeats, sorrows and sacrifices; but after more than thirty years of human effort and God's blessing, we can see the victorious side—it has been an invasion of heathenism in a dark continent.

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THE PROFESSOR

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By Theo. P. Beck. Here is a worthy tribute to one of our early pioneer leaders, P. S. Vig. In this book, Rev. Theo. Beck has endeavored to draw a true picture, as he says "of the man who influenced the Danish Lutheran Church in America, and particularly the United Danish Ev. Lutheran Church, probably more than any other of the early pioneer leaders who now all have been called home to God to rest from their labors and enjoy their reward."

This biography is complete from Dr. Vig's birth through his life work, including a few chapters on his ancestry, his life as teacher, theologian, preacher, pastor, author, and poet.

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News Notes

Two men who had taken an active part in the convention met death from apoplexy within a few hours of its close. One was Pastor N. Hansen of Los Angeles who, as our oldest pastor in point of service, had a part in the jubilee program on Sunday afternoon. The other was Mr. H. W. Hansen, of Council Bluffs, Ia., former member of our Church Council and newly elected member of the Pension Board.

Dr. N. C. Carlsen, president of our synod, and wife are scheduled to leave New York July 20 on a trip to Denmark. They expect to return late in September.

Augustana Synod

By William E. Berg

Synod in Annual Convention

NEARLY 400 delegates, representing the Synod's thirteen Conferences, assembled for the 87th annual convention in Duluth, Minnesota, June 10-16. It was a memorable meeting. The assembly was gripped by a sense of urgency as it faced the soul-stirring challenge to bring a living Saviour to a dying world. Reports of boards and commissions on the forward march of the Church moved hearts to give fervent praise to God. Many decisions reached at the convention revealed a clear vision and a genuine heart dedication to God's kingdom plan and purposes. Far-reaching decisions were made—some almost spectacular and breathtaking in their departure from the "status-quo" and some that eloquently proclaimed a girding for intense battle on the Gospel front.

Two days, June 10 and 11, were taken up with examining candidates for the Gospel ministry. On Sunday, June 16 thirty-three young men were ordained. Four days were filled and packed with earnest deliberations and prayerful planning for the Kingdom advance.

President Bersell's annual message was a notable document. As one writer put it, "Not only did it reveal a comprehensive grasp of the multitudinous problems confronting the Church in one of the most critical periods of its history, but it also reflected real church statesmanship in the solutions it proposed. In brief, it was a ringing challenge to the Augustana Synod and to all Lutherans to enter the open door of opportunity which God has set before His people in a tragic age, fraught with destiny."

Perhaps the predominating note of the president's message, aside from the heart-searching call to repentance and courageous faith, was the call to ecumenicity. The first call was to American Lutherans to close their ranks and to set up a federation looking toward organic union for the future. Dr. Bersell issued a ringing call for Lutheran world unity, especially for the purpose of meeting human need and fighting the forces of evil on a united front. But there was also an urgent plea to cooperate with all other Christians.

The Augustana Synod was the first Lutheran group in America to enter into unconditional membership in the proposed World Council of Churches. Said President Bersell, "In the great family of Christian Churches, the Lutheran Church now has an unprecedented opportunity to make its evangelical influence felt in a determinative way. On a world-wide front, this is the time for us to join with millions of others in 'earnestly contending for the faith which was once delivered unto the saints."

We summarize herewith briefly a few major decisions of the convention.

Separation of College and Seminary

Intense debate, which fortunately produced an abundance of light and a minimum of heat, centered on the proposition which would separate

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Augustana College and Augustana Seminary. Both proponents and opponents of the plan seemed agreed that the problem of a Christian higher education must eventually be solved by a plan of unified support by the entire Synod, but they differed in their method of approach to such a plan. While the advocates of separation contended that it was first necessary to place Augustana College on the same level as the Conference-supported schools, leaving the Seminary alone as a synodical institution, those who opposed the division maintained that a Synod-wide program of higher education would place all institutions on the same basis and therefore would automatically do away with all agitation for separation of the Seminary from Augustana College. The vote was 214 to 143 in favor of division. However, a constitutional amendment requiring a two-thirds majority vote is necessary next year to make the decision final.

The Synod has four Conference-owned and operated colleges in addition to Augustana College. The Synod voted to request the Illinois, Iowa and Superior Conferences to declare their willingness to assume the "ownership, control, support, and operation" of Augustana College. There was no agitation to relocate the Seminary in another city, but rather to create a separate board and administration. This is a question of tremendous significance, involving not only the question of ownership and control, but also some deep underlying principles of Christian higher education. A special committee of eleven will make a careful study of all problems involved and will report in 1947. Much earnest prayer and the guidance of the Holy Spirit will be required to assure a wise solution to the problem.

Common Lutheran Hymnal Approved

Upon recommendation of the Synod's Hymnal Committee, the convention approved the proposed Common Lutheran Hymnal. This means the abandonment of a former plan to publish a separate Augustana Hymnal as a Centennial project. Not only will the vital decision help to provide one of the finest books of its kind in America, but this favorable action was surely a real dynamic power for Lutheran unity. It is hoped that agreement in a common Lutheran liturgy can be reached before publication of this hymnal.

Favor Lutheran Federation

Realizing that Christian unity is one of the paramount needs of our day, the Synod went on record in favor of a federation of all Lutheran bodies in America as a preliminary step toward organic union. In his report Dr. Bersell declared that "the door to the establishment of a Lutheran Federation of Churches stands open today, and although selfish interests, racial traditions, parochial loyalties, provincial prejudices and theological hairsplittings hinder us from entering now, I dare prophesy that it shall not be for long." The Synod also expressed joy over the growth of the Spirit of ecumenicity throughout the world today, as evidenced in the fact that ninety Church bodies are participating in the World Council of Churches. The Synod approved the action of its officers in supporting the petition of the Lutheran Bodies of the World Council that "Lutherans be given Confessional representation in the General Assembly and Central Committee of the Council."

May we change from reporter to commentator long enough to observe that we must join hearts and hands with other Christians if we are to stem the fearful tide of Satan's advance. We must unite in the Christ of Calvary and fight with the Sword of the Spirit which is the Word of God. For the Kingdom advance comes not by planning and resolutions and Conventions because it's "not by might nor by power, but by my Spirit, saith the Lord."

Next time we shall present another major discussion concerning sweeping changes in the placement of theological graduates in parishes of the Synod.

Make Yours a Happy Marriage

By Dr. O. A. GEISEMAN

If you are contemplating marriage, or if you have been married recently, you could make no better investment of your next leisure hour than to spend it in the company of Dr. Geiseman as he discusses the many problems which confront young married couples and points the way toward their solution.

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ON THE RELIGIOUS HORIZON

Bishop Manning Urges Reunion of Christians

Declares All Faiths Must Unite To Bring Brotherhood and Peace to World

NEW YORK—Reunion of all Christians, "both Catholic and Protestant," was called for by the Rt. Rev. William T. Manning, Bishop of the Protestant Episcopal Diocese of New York, at the 163rd convention of the diocese here.

At present, he said, "the Christian Church stands with its witness weakened and its message confused and obscured by its own differences and divisions."

Declaring there can be "no world brotherhood and peace, and no salvation for this world, without God," Bishop Manning said "only a united Christian Church can effectively call this world to that belief in the absolute sovereignty of God, and in the universal supremacy of His moral law, which is the world's only real hope."

"Christian unity does not mean a union only of Protestants on the one hand and Roman Catholics on the other," he asserted. "Christian reunion means reunion for all of us, all who are baptized into Christ and accept Him as God and Saviour. Christian reunion means the reunion of all Christians, both Catholic and Protestant."

Bishop Manning warned that any step toward union of the Protestant Episcopal Church and any other denomination would be a step away from the unified Christian Church.

Episcopalians a "Bridge Church"

"If the Episcopal Church took such action it would repudiate its own spiritual heritage," he said. "It would abandon its position in relation to the Catholic Churches of the world, and it would cast away its opportunity to serve as 'a Bridge Church' and as a reconciling influence between Catholicism and Protestantism."

"The reunion of the Church will come, and there are many signs of its coming," he continued. "The close and brotherly relation between the Anglican Churches and the great Catholic Orthodox Churches of the East is growing still closer. In Protestantism there is a great movement back to orthodoxy and away from humanism, and in some of the Protestant Churches there is a marked movement towards a higher view of the Church and the sacraments.

"Scholars of the different Churches are studying each others position in a new spirit of sympathy and with the desire to see whatever truth each position represents. The World Council of Churches is drawing the Churches, Catholic and Protestant, together for cooperation and common action on questions affecting moral and social conditions and in projects for human welfare.

"Reunion will come because it is the will of Christ for His Church and because only so can the Church do its true work for this world. Reunion will come, not by compromise of faith and conviction, not by throwing aside creed and doctrine, but by fuller apprehension of the Truth revealed in Christ.

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By Chaplain A. M. Maahs

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What about the natives—the native Christians?

Were they faithful?

Chaplain Maahs, the author, recounts what he saw of the natives' faithfulness during the war. The Church was going on. Services were being held even though there were no church buildings and no missionaries. The natives had begun reconstruction on their own accord, looking toward a flourishing mission again.

"Our Eyes Were Opened" will hold your attention from start to finish. It is the sort of story you will be overjoyed to read—because it shows in a delightful way that support of foreign missions has helped to make possible one of the miracles of modern missions.

"Our Eyes Were Opened" is fine for distribution in societies and classes. It is paper-bound, illustrated with pictures and maps; there are 112 pages, 5¼x7½ inches; and the price is low, 50c a copy.

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Lutherans Hold Race Relations Conference

Representatives from Many Sections Consider Steps to Solve Racism Problem

THE St. Louis Lutheran Society for Better Race Relations sponsored an institute and convention on May 17-19 at St. Matthews Lutheran Church, St. Louis, Mo., where the Rev. P. W. Streufert is pastor. It was the first gathering of the kind to be held in the Missouri Synod, and had as its theme "Toward a Christian Racial Understanding."

At the opening service on Friday evening, May 17, the Rev. M. N. Carter, pastor of St. Philips Lutheran Church, Chicago, delivered the sermon on the topic, "The Priesthood of All Believers", which clarified the Christian attitude toward the problem of race relations. On Saturday morning, Professor H. Nau, of Immanuel College in Greensboro, North Carolina, spoke on "Christian Racial Understanding Defined, and a Presentation of the Problems Involved." This session was presided over by Professor A. M. Rehwinkel of Concordia Seminary, who is president of the St. Louis Lutheran Society for Better Race Relations.

To further such Christian understanding, the Rev. W. E. Hohenstein of Bloomington, Illinois, then showed what the Church as an organization can do, and Prof. O. H. Theiss, executive secretary of the International Walther League, Chicago, Illinois, suggested what church leaders can do to assist in dealing with the race question.

A Negro Woman Speaks

At a fellowship dinner in the evening, Mrs. Sallie W. Stewart of Evansvile, Indiana, teacher, past president of the National Association of Colored Women, and a member of the executive board of the Evansville Interracial Commission, gave a talk entitled, "If I Were White."

Concluding with a rally on Sunday afternoon, the assembly was addressed by the Rev. Clemonce Sabourin, pastor of Mt. Zion Lutheran Church in Harlem, New York City. His topic was "A Rainbow in the Sky of Racial Understanding". An interracial choir under the direction of Arthur Wediger, student at Concordia Seminary, sang for this occasion.

Among the 600 persons attending the various sessions were representatives from seven states and sixteen cities, both pastors and laymen, including the Rev. Erwin Krebs, director of negro missions of the American Lutheran Church.

Information regarding the St. Louis Lutheran Society for Better Race Relations and sample copies of its publication may be obtained from the Rev. Andrew Schulze, 4240 St. Ferdinand Avenue, St. Louis 13, Missouri.

Resolutions Adopted

Among resolutions adopted by the conference was the following:

RESOLVED, that we as individual Christians shall by every good means seek to understand what is Christian in race relations;

That we shall endeavor in love to help bring this same viewpoint to others;

That we shall uphold the efforts of them that endeavor to eliminate racial discrimination from within the local congregation and the Church at large;

That we shall, God helping us, work toward the Christian ideal in race relations also in all phases of civic life.

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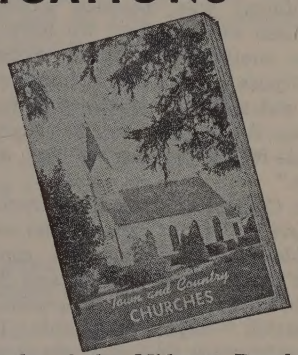

A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

When You Build THE HOUSE OF GOD

For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

Here, briefly, are the contents of the booklet: The Purpose of the Synodical Commission on Church Architecture; Facts and Figures, Survey and Statistics, Dollars and Sense, Sites and Plans, Worship and Work, Education and Equipment, Planning the Parsonage. There are many illustrations, a variety of sample plans, a detailed preliminary survey sheet, and a bibliography.

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THE LUTHERAN CHURCH by Martin E. Carlson

Introducing the Lutheran Church to unchurched men and women and making plain to all who would know what are its essential beliefs and practices, is the main purpose of this friendly, informative pamphlet. It is just the tract to give prospective members and inquirers concerning Lutheranism. In sixteen pages it gives a comprehensive and interesting presentation of the Lutheran Church, its historic background, its position as an American church, its belief, and its work. For Lutherans, too, it furnishes a refresher course in brief.

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Score Vindictive Peace For Defeated Enemies

Congregational Christian Church Also Expresses Contrition for Evils of War

GRINNELL, Iowa—Churches must help develop public opinion against vindictive treatment of Germany and Japan and must aim at "their own reconstruction and welfare in relation to the larger society of which they are a part," the General Council of the Congregational Christian Churches resolved here.

On a motion of Dr. Allan Hunter, California pacifist clergyman, an amendment was included expressing contrition for the "evil we have done to one another." Dr. Hunter explained its purpose was to help Christians repent and seek a new direction for the future. A speaker on the floor attacked it as "a slap at our armed forces."

The Council statement on world order and relief also asked "the widest possible understanding and common action" with Great Britain and Soviet Russia; limitation of reparations to production beyond decent living standards; steps to permit entry of relief into Japan and other areas; greater immigration, especially of Jewish refugees and Orientals, and the discouragement of imperialism.

"We urge our churches to help create American understanding of the opportunities and responsibilities which are given to the United States through its membership in the United Nations," the resolution said. "The United States should accept such necessary limitation upon its sovereignty as will enable the United Nations to function effectively."

Specifically, the Council asked:

Support of UNRRA and return to rationing, if necessary.

International reduction of armaments and abolition of conscription.

Support of an international atomic development authority.

The resolution also included appeals for material and spiritual aid to the needy through the denomination's own agencies, Church World Service and the World Council of Churches. To provide such projects, Congregationalists were asked to give four million dollars during the 1945-1948 period.

Urge Union of Protestants

By virtually unanimous vote, the General Council asked the Federal Council of Churches to convene "a plenary session of representatives of American Churches to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministries and sacraments."

Dr. Truman B. Douglass, executive vice president of the Board of Home Missions, who introduced the resolution, explained that the designation of denominations was not to limit but to enable immediate action to unify those parts of the Church which want it. He said he could not estimate how many denominations the formula might cover. Current efforts toward union he told the council, are all too denominational and Congregationalists are perhaps the only denomination which can push for multilateral union.

The step came as the Council voted 474 to 4, to continue a study of the technicalities of union with the Evangelical and Reformed Church.

Eagerness of Congregationalists for union was shown when the Council voted overwhelmingly to empower the executive committee to call a special Council meeting next year to give final approval to union if progress meantime permits. Leaders pointed out that merger might be possible next year, and that 1947 Congregational action would probably parallel Evangelical and Reformed action next year.

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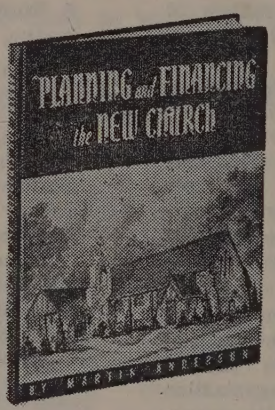

Planning and Financing the New Church

by Martin Anderson

The addition of chapters on the parish house makes the new volume of *Planning and Financing the New Church* a complete and indispensable reference for those concerned with the building plans. Physical requirements for parish education, fellowship and recreation, and diagrams of recommended floor plans for the parish house have been added.

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erman Churches See Peril in Allied Policy

sert Despair and Obduracy Are Growing Among Youth of Country

RANKFURT, Germany (By Wireless) — De-Nazification policies of e Allied military governments were arply criticized in a declaration reased here by the governing Council the Evangelical Church of Germany. The Council's statement, issued after bmission to the Allied Control Coun-l, declared that the Church's attempt achieve a purge of the Nazi spirit nong Germans "is rendered difficult" y Allied policies.

"Despair and obduracy are already owing everywhere because of the isillusioned hope of our people for a ew beginning," the Council warned. Prohibiting study for youth who held nimportant Nazi posts or chose a mil-ary career, often to escape Nazi Party nembership, creates a youth without ope, without aim, a youth which hreatens to succumb to radical slo-ans, because the way to a new future s cut off.

Guilt Must Be Proved

"The punishment of members of Nazi rganizations ought to be carried out n each case only after it has been roved that they personally gave im-etus to the crimes of Naziism, and were therefore collaborationists or pro-noters. This is a fundamental prin-iple of justice.

"The procedure now followed for punishment of all these people is not by any means conducive to really just results. Above all, people ought not to be punished for their outward formal membership, or by reason of their supposed disposition of mind."

Regarding a purge of clergy ranks, the Council said the churches alone should decide who is fit to exercise the functions of church office, and who should be dismissed.

The Council requested church leaders not to accept membership on state de-Nazification committees or courts of justice. But it instructed church officials to appear in court when summoned, " even if treated with injustice," and be prepared to justify themselves when civil authorities demand it.

General Clay Rejects Plea

Berlin (By Wireless) — A request by the Council of the Evangelical Church in Germany to the Allied military governments that de-nazification policies be modified has been rejected by Lt. Gen. Lucius D. Clay, deputy United States military governor.

General Clay said he regarded the present law as just, and added that the Military Government "expected the cooperation of church authorities in removing from places of prominence in Germany those who associated themselves with a parity organization which displayed utter contempt for the laws of God and trampled ruthlessly on the rights of man."

Charges Church is Ignored

Geneva (By Wireless) — Growing tension between churchmen and Allied occupation authorities over re-education policies threatens to prevent the churches from taking leadership in establishing peaceful relations between Germany and other countries, it was warned here by the Rev. Stewart Herman, American official of the World Council of Churches.

Herman charged, following his return from a visit to Germany, that the military government "has consistently considered the German Church to be nothing more than a side issue in the matter of Germany's re-education."

"There is very little appreciation of the fact that changes which are necessary in a defeated Reich are of a spiritual nature rather than an economic, political, or social nature," he added.

The World Council of Churches should be permitted, Herman urged, to send one or more resident representatives to Germany to act as a liaison between the churches and the Allied authorities. He said this plan would be "an insurance against the development of a church struggle such as that conducted by the Confessional Church gainst the Nazis, and which this time would be against the occupiers."

"It is not generally recognized," Herman asserted, "that the German Church purged itself of Nazis a year ago. It is highly probable there will be trials soon of German pastors who were connected in some way with the Nazis, but it may be predicted that in most cases they will be exonerated, owing to their anti-Nazi activity within the Nazi fold."

Quakers Urge Early Release Of Britain's War Prisoners

LONDON—Early repatriation of Britain's war prisoners was asked here by the Society of Friends in Great Britain (Quakers) in an appeal urging "all men of goodwill to consider the effects of prolonged detention."

The appeal declared there are at least 200,000 war prisoners in Britain, and no one knows how much longer they will be kept, "although it is twelve months since hostilities ceased."

"Our government on March 13, 1946," the appeal asserted, "stated that it continues to observe the spirit of the Geneva Convention. Although unconditional surrender was not envisaged when the convention was drawn up, the spirit of the convention requires that prisoners be repatriated as soon as possible after the end of hostilities.

"Their indefinite detention because of their value as a labor force is wrong. The relatives of many German prisoners are now in great distress, and the men are anxious about them. Hitherto they have not been allowed to send home their meagre earnings. We urge that to allay their anxiety they should be told the approximate date of their return home."

The Quaker appeal added that "the removal of a sense of injustice is required as a step to the development of the prisoner's goodwill as future citizens of a new Europe."

Sees Gradual Resumption Of German Mission Work

Stuttgart, Germany—Hope for gradual resumption of German missionary work was expressed here by Dr. Karl Hartenstein, former head of the Basle Missionary Society, joint German-Swiss project, and now leader of the German section which became separated from the Swiss branch after the outbreak of the war.

He said the German section expects to be able to unite again with the Swiss group in two or three years, and that German missionaries may be able to make a new start in China. He recalled that General Chiang Kai-shek had taken the position that German missionaries could carry on activities there if the Chinese churches guaranteed they were not Nazis and would work "in the spirit of the Chinese people."

"The German Church needs missions," Dr. Hartenstein asserted. "A Church cannot be a living Church unless it has missions."

Prospects for German missionary work were discussed recently in Berlin by Dr. Hans Lokies, head of the Gossner Misison in India, who said his society "can take up its work there again." He pointed out that Gossner missionaries had been granted rights during the war to continue to hold services in British areas, and said permission was received to leave two German missionaries in India.

Czechs Reject Vatican's Nominee for Archbishop

Relations between Rome and Prague Government Become Increasingly Tense

PRAGUE—Exercising veto rights under a modus vivendi with the Vatican, the Czechslovak government is reported to have rejected the nomination of Dr. Moric Picha, Bishop of Koeniggratz, by Pope Pius XII to succeed the late Karl Cardinal Kasper as Archbishop of Prague. The Pope's nomination was said to have been made on the recommendation of a conference of bishops at Olomouc last November.

The government's refusal to accept Dr. Picha reflects the tense situation between the Czechoslovak state and the Vatican which was demonstrated recently when the government declined to reinstate Archbishop Xavier Ritter in his former post of Nuncio to Prague. Msgr. Ritter was permitted to return merely as an Internuncio, and was thus deprived of his previous status of dean of the diplomatic corps in the Czech capital.

Informants here said the government has an alternative candidate for the Prague archbishopric in the Very Rev. Bohuslav Jerolimek, Abbot of the Praemonstratensian Monastery in Prague, who has recently been praised by the Communist press. Abbot Jerolimek is described in church circles as a "young and excellent man," but it is believed his chances of being appointed have been marred rather than helped by the endorsement of leftist groups.

Other Prelates in Disfavor

Further indication of tension in Church-State relations is seen in the disclosure that the government has rejected for the third time a request by Catholic authorities in Prague to permit Bishop Antonio Weber of Litamerjice, who is of German nationality, fully to fulfill the functions of his office. The bishop is continuing his administrative work, through a Czechoslovakian vicar general, but is not permitted to sign documents.

Bishop Weber is said to be greatly respected by the Catholic clergy as a friend of the Czech people. His diocese originally embraced 2,000,000 Germans and 500,000 Czechs. The German population is being gradually forced to return to Germany and already 250 German priests among Bishop Weber's 400 clergymen have been evacuated. The bishop, however, has announced he will refuse to leave until ordered to do so by the Pope, but it is believed he will eventually be transferred to a diocese in Germany.

The government is also demanding that the Pope remove two Slovakian bishops who are charged with having collaborated with the former regime headed by Father Joseph Tiso, now in custody as a "war crimnial." They are Msgr. Votjassak, Bishop of Spis, and Msgr. Buzalka, Titular Bishop of Cone and Auxiliary to the Apostolic Administrator of Tirnava, who resides in Bratislava. The bishops were recently temporarily released from internment, but the Pope is reported to have refused to remove them from office.

Friction in Czechoslovak-Vatican relations, according to some sources here, developed during the war when the Czechoslovak government-in-exile in London claimed it sent three letters to the Vatican which were not answered, thus giving rise to the belief that the Holy See did not recognize the London government. Vatican representatives, however, claimed that letters of reply were sent but were lost.

Trouble in Rumania Also

ROME—The Vatican has yielded to demands by the Rumanian government for recall of Archbishop Andreas Cassulo, Papal Nuncio to Bucharest since 1936, it was disclosed here. A new nuncio has been named by Pope Pius XII and his appointment approved by Rumanian authorities, but so far his identity or nationality has not been disclosed.

Recall of Archbishop Cassulo climaxed complaints by the Rumanian government which charged that documents uncovered at the trial of former Premier Ion Antonescu proved that the nuncio used his diplomatic immunity to support Rumania's Nazi-controlled regime. The government asked that a non-Italian successor be named to the Bucharest post.

Communists Oppose Archbishop

ROME—Italian Catholics staged a solemn Eucharistic procession through the streets of Gorizia, in Venezia Guilia, as a protest against recent attacks by Communist newspapers on Msgr. Carlo Margotti, Roman Catholic Archbishop of Gorizia. The procession included priests, nuns and laymen from Gorizia and surrounding areas.

The religious demonstration climaxed an appeal by the Gorizia clergy asking American military government authorities to take steps against anti-Catholic newspapers in the province. Previously, Archbishop Margotti warned Catholics against reading Communist newspapers "which are conducting a diabolical campaign against the Church."

Pope Pius XII has, meanwhile, received in audience Bishop Antonio Santini, who presented a report on the religious situation in Venezia Giulia which is largely occupied by Yugoslav troops. The audience lasted almost an hour.

United Evangelical Lutherans Refuse to Join World Council

BLAIR, NEB.—The United Evangelical Lutheran Church, meeting here in national convention, voted to defer action authorizing the denomination to establish a "consultative relationship" with the World Council of Churches provided the international organization would grant membership on a confessional rather than geographical basis.

Earlier, the Lutheran Free Church meeting in Fargo, N. D., and the Norwegian Lutheran Church in America, meeting in Minneapolis Minn., took similar action.

Denomination officials pointed out that one of the reasons for the negative vote was a lack of sufficient information regarding the World Council among rank-and-file church members.

Pittsburgh Bishop Bans Certain Hymns on Radio

Bishop Hugh C. Boyle of the Pittsburgh Roman Catholic diocese has forbidden use on Catholic radio programs originating in the diocese of hymns already banned from churches in his jurisdiction. The list includes several old as well as modern compositions in which the text or the music applied to it is considered unsuitable.

Explaining the Bishop's ban, the Rev. Charles Rossini, chairman of the Diocesan Music Commission, said: "Too many operas and other productions have adapted the music of the hymns for their use, and it is also to be found in many of our modern popular songs."

He added that adaptation of the modern music to the sacred hymns has become disconcerting to worshipers in churches.

Prohibited works include all of the sodality hymns by the Rev. Daniel A. Lord, S. J., well-known Jesuit author and composer; Mozart's "Ave Verum;" Nevin's "My Rosary;" the "Ave Marias" by Schubert, Gounod, Luzzi, Millard, and Rosewig; and all solos by Barge Giorza Gaines, Marzo, Peter, Rosewig and Wiegand.

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